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Presentation of the Protestant Memorial to the Chinese Government.

FOR the information of those who are interested in the Presentation of the Protestant Memorial to the Chinese Government the undersigned desire to lay before the public the following outline:—

There was a long memorial drawn up by the committee appointed by the Missionary Conference of 1890, but for various reasons it had not been presented. In the summer of 1895 a shorter one was drawn up and signed by twenty of the senior missionaries of the larger societies. The Conference Committee finally adopted this as their Memorial, and the longer one was to accompany it as a book or an Apologia.

The Rev. John Wherry, D.D., and Timothy Richard, who were deputed to present these documents, called upon the British, American and German ministers, explained to them that we were acting for all the Protestant missionaries and asked their kind help in the matter of presentation of the Memorial and in securing a better understanding between the Chinese government and Christian missions. Col. Denby, the Doyen of the Diplomatic Body, at once offered to ask the British and German ministers to join in requesting an interview with the Tsung-li Yamên, when we might present the documents ourselves and make any explanations that might be necessary face to face with the ministers of the Yamên. The British Chargé d'Affaires, Mr. Beaucherk, readily agreed to this; but the German minister declined to join, as no German missionary had written to him about the matter.

The Tsung-li Yamên readily granted the interview. Col. Denby himself kindly accompanied them to the Yamên with his secretary, and the documents were presented by Messrs. Wherry and Richard on the 14th November, 1895. On the 30th they were presented by the Tsung-li Yamên to the Emperor.

Owing to Dr. Wherry's departure for the United States he deputed his powers to the Rev. H. H. Lowry, D.D., to act with Mr. Richard in case of any further conferences with the Yamên. Including that of November 14th we have had four interviews with the Yamên.

The questions discussed have gone the round of the main difficulties such as—

1. Whether the many reports about Christians being guilty of many evil deeds be true or not.

2. Whether the Christian Church protected men who refused to pay taxes, who refused to kneel before the magistrates and who did many other lawless things.

3. Whether the opening up of such places as Hunan was forcing the Chinese to follow Christianity or forcing the law-breakers to observe the Emperor's laws.

4. Whether Christian liberty meant the refusal to sacrifice to the gods, to the sages and to ancestors.

5. Whether there was a check on reckless missionaries as well as on reckless mandarins.

6. What are the rules which missionaries and Christians are bound to observe, etc., etc.

Besides the public interviews at the Yamên there have been also several private interviews with some of the ministers.

It is with thankfulness to God and great pleasure that we report that the *Chinese* ministers who discussed these questions with us were very reasonable; none more so than Wêng T'ung-ho himself. These told us distinctly that what we asked for was not unreasonable. They were prepared to "let Christians alone." If these had had their way there would be an end to our trouble at once. Indeed there was a general feeling for a few days among the mandarins and scholars of Peking that the memorial was approved of by the Emperor, and that an edict would be issued within a few days. Several congratulated us on the success, but for some unknown reason the expected edict has not yet been issued.

Unfortunately the *Manchus* whom we meet are not so open as the Chinese. They seem to have made up their mind that Christians are all a bad lot, and it seemed therefore a most painful thing for them to have any talk with any men intimately connected with such people.

We believe, however, that a series of interviews such as we have had with the Tsung-li Yamên, together with the additional explanatory documents sent in, are likely to be more fruitful of good results than any hasty edict. We do not want a repetition of empty promises but a change of spirit and policy arising from a

growing conviction that we are doing good. For this we labour and pray. How far we may succeed we cannot tell. But we shall continue to do all we can till the river opens about the 1st of March, when duty calls us elsewhere. We shall then leave the new ideas in the government's mind. May they take root and in due time result in the salvation of China?

The *Memorial* and the *Apologia* will be published in the *Review of the Times* (*Wan Kwoh Kung Pao*) as well as in a separate pamphlet form by the *Society for the Diffusion of Christian Knowledge*. Applications are to be made to the Mission Press, Shanghai.

The English version of the *Memorial* will be published at an early date.*

Trusting that our efforts will commend themselves to the brethren who have entrusted us with the task, and praying that all may not cease in their prayer for the Emperor and all in authority, we remain,

Yours faithfully,

TIMOTHY RICHARD.
H. H. LOWRY.

* See February *Recorder* and present number.

The Importance of promoting Self-support among Native Churches.†

BY REV. J. BATES. [C. M. S., SHANGHAI.]

LET me first define what is meant by self-support. Self-support, in my opinion, means the maintenance and direction of all Christian work, whether in the Church, or in the school, or among the heathen, by Chinese Christians themselves, without the material aid of foreign missionary societies, or missionaries. Broadly stated, this, and nothing less than this, is what we must include in the expression "self-support" as applied to the native Church. If the notions we entertain on the subject are any lower than this, or if the objects we seek to reach are only spiritual and therefore partial, we are labouring, I conceive, under a misapprehension at the very outset of the discussion of this question; and we have failed to understand the purpose of our calling as missionaries. It should be a well understood maxim with us that the position of a missionary in China, or in any other country, is but a *temporary* one, and that his constant aim therefore should be to plant, as soon as he can, a self-reliant, self-governing and self-propagating Church.

† Read before the Shanghai Missionary Association, and published by request of the Association.

The subject of self-support, I rejoice to know, does not now occupy the same place among missionary problems which it did some years ago. I have lately been turning over the pages of some of the early volumes of the RECORDER for information, and I have been astonished to find how little attention was then given to the subject. It is not until the year 1870 is reached that any mention is made of it at all, and then only in the briefest and most cursory manner. But after that year the subject seems to grow in importance and interest. Articles appear every now and then urging its adoption in some form or another as an experiment ; by and bye—a step further—illustrations of a practical nature are given, showing how the experiment has been tried and followed with the happiest results. And so in the course of time the movement goes forward and gathers strength until missionaries throughout the country seem to have seized hold of the idea and worked it out with more or less success. It may be thought then that in selecting for our theme to-night the importance of promoting self-support we are rather behind the times ; that we have forgotten what has been done and is now doing in the matter ; and that instead of repeating first principles we should, in the language of Scripture, “go on to perfection.”

I trust, however, we shall not be considered as taking a retrograde step on this occasion. The effective promotion of self-support, in a large measure, rests with *missionaries*, but missionaries, it is to be feared, have not all made up their minds about it, and some, it may be, having given it a trial, are discouraged, owing to the difficulties and opposition they have met with.

Now I propose to show the importance of promoting self-support, 1. From the teaching of Scripture ; 2. Its advantages as regards native Christians ; 3. Its advantages as regards the heathen ; and 4. Its advantages as regards the foreign missionary.

1. *The teaching of Scripture.*

Throughout the New Testament both practice and precept are on the side of self-support. When our Lord sent forth His disciples to preach the Gospel among the towns and villages of Palestine He specially instructed them that they were to look for their maintenance to the people among whom they ministered—“Into whatsoever house ye enter first say, Peace be to this house. And if the son of peace be there your peace shall rest upon it. And in the same house remain eating and drinking such things as they give ; for the labourer is worthy of his hire.” The Lord could, if He wished, have furnished His disciples with the means of their subsistence, but he chose rather to let them expect that the means should come to them from a different source. Here, as in many other instances,

we may observe how He prepared them for their future work. Nor were they disappointed. "When I sent you forth to preach," was His appeal to them on a subsequent occasion, "lacked ye anything? And they said, *nothing.*" But passing on to the infant Church at Jerusalem we find that when converts were multiplied, and much destitution arose among the poorer members of the Church, we see how immediate steps are taken to meet the requirements of this new condition of things. The believers are formed into little companies for prayer and instruction, money is collected to help the poor and men are selected to disburse the funds. In all this the apostles, as was most natural, were the leaders, but they were by no means the sole supporters of the system that had grown up. The converts themselves combined most actively in rendering assistance for their own mutual edification and relief. It was not long, however, before difficulties and dissensions ruffled the peace of this early Christian community. There was some degree of friction, and want of confidence began soon to show itself. It was brought to the notice of the apostles, but they were quick to see where the remedy for restoring order and peace was to be found. *They decided themselves to retire from the position of exercising official control and to throw the responsibility of management upon the body of Christian believers*—"the twelve called the multitude and said, It is not reason that we should leave the word of God and serve tables. Wherefore, brethren, look ye out among you seven men, whom we may appoint over this business. *But we will give ourselves continually to prayer and the ministry of the word.*" But it is in the missionary life of the Apostle Paul that the subject of self-support is brought into special prominence. We know how God put special honour upon His servant by making him the instrument of forming congregations of believers throughout the wide field in which he carried on his evangelistic labours. His epistles bear witness to the existence of well-organized bodies of Christians, which were the direct fruit of his ministry. They had their assemblies for worship, they had their spiritual instructors or pastors, they had the means of sustaining active Christian efforts. Were they dependent upon the apostle for all this? Yes, to a certain extent. He was their father in the faith. He gathered them together. He gave them advice and counsel. He put forward those who appeared likely to be useful and encouraged them. It was his joy as well as his duty to visit his converts for the purpose of watching over the growth of their Christian life and of comforting and strengthening them under their trials and difficulties according to the power which God had given him for edification. *But nothing more.* For the rest they were dependent upon themselves. Nor does it appear from the history that they felt

this to be an impossible task. On the contrary, we are expressly told that some of them, in addition to providing for their own wants, gladly sent their contributions towards the personal necessities of the apostle. And observe that they were poor Christians who excelled in their liberality towards St. Paul and towards the poor—"the abundance of their joy and deep poverty abounded unto the riches of their liberality." Apart, however, altogether from what these interesting examples show us we know that the apostle not infrequently brought the subject of self-support directly before his converts. It was a duty from which they could not be exempt; nay, it was a privilege which should not be withholden from them. "Who goeth a warfare at his own charges? who planteth a vineyard and eateth not of the fruit thereof? who feedeth a flock and eateth not of the milk of the flock?" And then follows the application: "If we have sown unto you spiritual things is it a great matter if we shall reap your carnal things?" And to the very Church to which he addressed such language he declares that he had wronged them in not requiring support from them, and preaching the Gospel to them at the expense of other Churches. It is very significant too that when the apostle is writing to the Church at Galatia, and discoursing upon the duty of mutual love and mutual help, he adds, in close connexion: "Let him that is taught in the word communicate unto him that teacheth in all good things." Thus it is very evident what we may learn from Holy Scripture on this very important topic.

2. *Advantages as regards Native Christians.*

The Gospel proclaims pardon and peace to sinners and holds out a blessed hope in the future. To everyone who believes in Christ there is communicated, through the influence of the Holy Spirit, the conscious sense of acceptance and forgiveness and the sure pledge of eternal life. There are great and unspeakable blessings to be enjoyed and put in possession of. But this is not all. The believer himself is the subject of a great moral and spiritual change; old things have passed away; behold, all things have become new. He is not only redeemed from the guilt of sin; he also experiences the power of this redemption in his heart and life. But observe the process by which this new character is developed. Besides the direct influence of the Holy Spirit upon the soul, and the sanctifying effect of all the means of grace, it is in the world, and by contact with the world, amid its trials and its temptations, its joys and its sorrows, that the new principle of life, implanted in the believer's nature, is quickened, nourished, strengthened and shews itself. Thus, for example, St. Paul says,

"Tribulation worketh patience, and patience (worketh) experience, and experience (worketh) hope." In such conditions, strange to say, there is growth, there is stability, there is formation of character, there is a deeper and increasing knowledge of divine things, until the perfect man is reached, "the measure of the stature of the fulness of Christ." Now it seems to me that we need to present this side—this practical side of Christian teaching before the minds of our Chinese converts more than perhaps we commonly do. And one way in which it may be presented and enforced is by placing upon them, as far as possible, *responsibility*—the responsibility of caring for what concerns their own truest interests, the responsibility of bearing the expenses connected with the maintenance of Christian work in its different branches among themselves, the responsibility, in a word, of carrying out what is plainly enjoined upon them in the word of God as a matter of prime obligation and duty. If we determine to do this what will be the effect of it? That it will not be pleasing to our converts goes without saying, for somehow or another many of them have convinced themselves that as the Gospel has been brought to them from the West its continued propagation must also be supported from the West. But on the other hand, I believe that as the subject becomes intelligible and familiar the result will be that they will gradually cease to depend on us and more on themselves. They will be led to examine afresh the grounds of their faith and to feel that something more is demanded of them than mere acceptance of the truth which foreign missionaries have preached to them. The plea of poverty will be less heard of; for realizing the great love of God towards them, and the numberless blessings which come to them thereby, they will be ready to make sacrifices and to practice self-denial. In their weakness they will prove the power of prayer. In the sense of their needs they will be stirred up to zeal and devotion and to the putting forth of their best efforts. The possibilities indeed which lie in this direction are more far-reaching than we are usually disposed to believe in. From what I myself have seen and known of the results of even a limited amount of self-support I am inclined to think that we may hope for many and increasing evidences of genuine devotion and self-sacrifice and undoubted proofs that native Christians are capable, under wise guidance and by the blessing of God, of maintaining and managing their own spiritual work.

3. *Advantages as regards the Heathen.*

If China is to be evangelized it must be done by native Christians. Foreign missionaries can never be successful evangelists.

Their modes of thought, their defective knowledge of the language, their inability to thoroughly understand the native mind, or to become sufficiently familiar with the prevailing customs and religious systems of the country, are all against them. And even if they could be qualified in every respect it is too much to hope that their number could be augmented to such an extent as to meet the requirements of a vast country like China. Men of the right sort, and in large numbers, must be sought for among those who, from among the heathen, have turned to God. Now self-support as it tends to develop the true Christian character also calls forth and stimulates the *missionary spirit*. So long as natives are employed by foreigners to do spiritual work, so long it will be thought that only those so employed can engage in it. The duty, native Christians will think, belongs to a certain chosen class of men ; it is not the duty of others. It is an affair that concerns the foreign missionary—and naturally so, for is not the religion his own ?—it is no affair of *ours*. That there are exceptions to such views I am prepared to admit, for there are, thank God, not a few splendid examples of zealous voluntary evangelistic labours which have contributed largely to the spread of the Gospel in various places. Such examples, however, only testify to the latent power which requires development, and strengthens the argument for self-maintenance. Let our converts, generally, only feel that the prosperity of their Church is in their own hands, that its interests are bound up with their own exertions, and that for their encouragement they have on their side the presence and power of God's Spirit, which ensures success, and then we shall see them *all* obeying the call of their Divine Master and going forth to seek for the lost and perishing among their fellow-countrymen. They will become *lights* in their dark surroundings. Their influence for good will be felt amongst their friends and neighbours. They will themselves provide the missionaries, who shall proclaim everywhere, as only they best can do in their own language, the message of salvation. They will rally round their teachers or their pastors—for are these not their own ?—sympathising with them in their special duties and helping to promote in every way their plans and schemes for the spread of the Gospel. And this leads me to notice another and important benefit which is secured. How often do we hear of native preachers being reproached by the heathen as men who are actuated by mercenary motives. They are taunted with preaching the foreigner's doctrine, because they eat the foreigner's rice. Even ordinary Christians are not free from this suspicion. Avarice and covetousness are so deeply ingrained in the Chinese mind that little credit for real sincerity can be given to those who are engaged in Christian work. But the reproach referred to is not peculiar to

China; it is to be heard in Christian countries as well. In Christian countries, however, the calumny is easily refuted; *it is not so easy to do it here*. Now if self-support has so far progressed as to release Christian teachers from foreign employment and foreign control, either in part or in whole, what an answer is supplied to the charge of mercenary motives! With what confidence the preacher can stand before his countrymen in recommending the religion of Jesus! The effect, I can imagine in a country like this, would be almost tantamount to the performance of a miracle, and would go far to reach the hearts of many where every other means had been tried and tried in vain.

4. *Advantages as regards the Foreign Missionary.*

The position, generally speaking, which a missionary holds in this country in relation to native Christians is somewhat peculiar. It may be described in this way: the missionary settles down in a certain district to work among the people; in the course of time having made some converts he selects a few from among them to be catechists or preachers, to whom he gives a regular allowance for being so employed; for the converts he provides places or Churches where they may meet together for worship, and schools in which their children may receive a suitable Christian education; as his work grows agents are multiplied, Churches and schools abound—that is, so long, and as far as he and the Society which he represents are able to meet the financial requirements of this state of things. Now it is not my object to criticise this system as a system. It has its faults, and grave faults, in my opinion, they are too; but I should hope that with growing experience missionaries are learning to improve upon it. What I wish, however, to point out more especially is the effect of the system I have described upon the missionary himself and the evils which result from it, *so far as he is concerned. He is overburdened with responsibility.* He is pastor, paymaster and general superintendent. He baptizes. He administers the Holy Communion. He controls and directs the movements and locations of his preachers, and also the pastoral requirements of his various congregations. By the relation which he sustains to his converts he is expected to answer every call for charity, to adjust every quarrel, and even in special difficulties to use his powerful influence with the native authorities. Nothing, it is understood, can be done without his direct sanction. Nothing can be attempted unless he approves of it. He is made, so to speak, to be the pivot on which every part of the complicated machinery is to revolve, the mainspring on which depends the healthy and efficient working of the mechanism which he has set in operation. Now

self-support reverses this condition of things. It puts the burden of responsibility upon the right shoulders. It teaches self-reliance, which plans and provides for the various needs of a Christian community, according—not to foreign, but to native ideas. And it does more than this: it sets the missionary at liberty and enables him to devote his whole time and energies to what I consider should be his special and proper calling. He is called to be an evangelist. "Do the work of an evangelist," says St. Paul to Timothy. I do not restrict the meaning of this word, as regards the missionary, to preaching to the heathen. It embraces within it all duties in which he has opportunities for imparting direct Christian instruction, whether in the Church, or in the school, or among the heathen, or by the preparation of useful Christian literature. In this sense what scope there is for the exercise of his varied gifts! How greatly may his usefulness be extended! What an impulse he may communicate for the prosperity and stability of the native Church! And, again, the missionary, being thus set free, is relieved from the unpleasant task of determining questions that are constantly coming up in reference to native character and customs, and especially the rates of salaries. Who has not felt perplexed and anxious about such matters? Who has not been dissatisfied at the conclusions to which he has come about them? Who has not feared that even with all the help he could get from reliable native Christians, mistakes have been made and harm been done? It is only natives who are properly competent to investigate and decide upon matters that relate to their own people; and we may believe and hope that according to their knowledge, guided by a ripe Christian experience and the light and teaching of the Spirit of God, they will do the very best they can for the interests and well-being of the Church of Christ established among them.

The scope of the subject before us does not allow me to offer suggestions as to the methods which may be adopted for the promotion of self-support; still, a few remarks in this direction, in closing, will perhaps not be considered out of place.

And first I would say, *begin at once* to put the principle of self-support into practice. I have in this paper set forth what may be considered a high ideal, but I by no means wish to imply that it is to be attained immediately. To reach the desired object before us requires time, and labour, and patience. This, however, is no reason for postponing action in the present, nor should it be thought that because converts are, as they themselves represent, *poor and weak*, they should therefore be excused from doing their part at once. As soon as possible they should be invited, both on the grounds of duty and privilege, to subscribe to a fund of their own, and every oppor-

tunity should be taken to put them forward for engaging in active Christian work and for managing their own affairs. I say, then, begin to do this as early as it can be done, for one of the hardest things I know of is to promote self-support among those who have long been dependent upon mission funds and the direct help of the missionary.

Again, I would say, *put no hindrances in the way.* We may put hindrances in the way by adopting costly methods—*costly*, that is, not according to our way of thinking, *but as it appears to our converts.* In my opinion when salaries are paid, and buildings, such as churches, are erected, which are out of proportion to the means of our converts, they become serious obstacles in the way of self-support. Converts at once say that if this is what is expected of them they can never hope to realize it; and so even if they can be persuaded to do something towards supporting themselves it is only done in a half-hearted and perfunctory manner. I do not think we should withhold help when it is in the power of our hands to do it and when it is plain that the cause of Christ will thereby be advanced, but a real concern for the welfare of our converts, and a desire to see self-support becoming an accomplished fact, should teach us to spend our money in as careful and in as economical a manner as we possibly can.

Finally, I would say, *trust the native Christians.* If the Apostle Paul in writing to the Church at Corinth could address the members of that Church as “called *saints*,” then let us do the same and treat them so. We are apt to be always suspicious, and we are too much inclined to set down the native Christian, because he is Chinese, as covetous and avaricious. Let us beware of this spirit. If we put confidence in him, *because he is a Christian*, we shall go a long way towards winning him over to our side and making him a more honest, a more decided and a more devoted Christian. Then again, as most of our converts are poor, and not a few of them have only made a little progress in the knowledge of Christian truth, let us not hastily conclude that it is vain to hope for self-support from such as these. As I said before, they have the potency within them by the grace of God of doing great things for His cause. If their hearts are filled with love to Christ, and if the Holy Spirit is realized by them as a quickening power, all that they possess will be consecrated for the Master’s use. For myself I have great faith in what the Chinese as Christians may become by the grace of God; but much depends—and this is a very serious thought—upon the methods we missionaries now adopt and the foundations we now lay so as to secure a bright and glorious future for this country.

*A Statement of the Nature, Work and Aims of Protestant
Missions in China, laid before the Tsung-li Ya-men,
Nov. 14th, 1895, to be presented to the Emperor.*

(Continued from p. 72, February No.)

Tenth. The Christian Church in its early history suffered severe persecutions.

TO some this may seem very strange. Why should innocent men, whose religion teaches them to love God supremely and to love their fellow-men as themselves, to seek after and practice all virtue and to avoid all that is evil, be persecuted? It should seem rather that such men should be held in honor and be loved by all.

Strange it may seem, but it is no less true, that Christians have endured long and bitter persecutions. The Lord Jesus, while he told His disciples that they were to be the "salt of the earth" and "the light of the world," also told them they must endure great persecutions, be hated of all men for his sake, and that many of them would be put to death. Moreover, he told them plainly the reason of such persecutions. They would arise because of the ignorance of men as to the true nature of their religion, because men did not know and love the Heavenly Father, and Jesus Christ His Son, the Saviour of mankind, but loved the riches, honors and pleasures of this world. The followers of Christ, being of a different mind and spirit, would be hated and persecuted; and He Himself, their Lord and Master, would be nailed on the cross.

These predictions were fulfilled. Christ was put to death on the cross by the Jews. His followers were persecuted by the Jews and cruelly treated by the Romans. At that time Judæa was only a small province of the Roman Empire. That Empire was vast and very powerful. It embraced the greater part of Europe, the northern part of Africa and the western part of Asia. The Christian Church emerging from the Jewish nation, and persecuted by the Jews, was very soon persecuted by the Romans also. The scholars, philosophers and poets of the Roman Empire, seeing that the Christians did not worship the temple gods, and rejected the superstitions of the Roman people, judged them to be a heretical sect, wrote books calumniating them and stirred up the Emperor and the people to persecute and destroy them. These persecutions began about thirty years after the death of Christ, and were renewed

at intervals for nearly three hundred years. There was no one to protect the Christians, no friendly power to speak a word in their behalf. The whole weight of the Roman Empire was thrown upon the infant Church to crush it out of existence. Christians were put to death and tortured in every conceivable way. Not only the leaders of the Christian congregations, but the members of those congregations, men, women and children, were sought out and put to death. Vast numbers of Christians perished. They made no resistance. They yielded up their lives joyfully for the Saviour whom they loved, and, dying, committed their souls to Him.

Such persecutions, so often renewed, so long continued, so cruel and relentless, were yet unavailing. The more the Christians were persecuted the more they multiplied. Often the sight of their fortitude and joyfulness under their sufferings so much moved the by-standers that they also became Christians. At length the Emperor himself became a Christian, and from that time the Christian religion spread very widely in all the West. Its transforming power has increased with each succeeding age.

Eleventh. At the present time the nations of the West hold the Christian Church in honor, and protect its interests.

The nations of Europe and America are no longer in ignorance as to the true nature of the Christian religion. They regard it as of fundamental importance in securing correct morals, good government, and the general welfare of the state and society. It brings the fear and the love of God to bear upon the consciences of men, to make them virtuous in private life, faithful in public duties, and abounding in works of charity to their fellow-men.

In comparing the past and the present condition of these nations the excellent effects of the Christian religion are seen in more just and equal government, in the greater safeguards thrown around family life, in the softening of the rigor of punishments, and alleviation of the sufferings of prisoners, in the abolition of slavery, in mitigation of the evils of war and the distresses of famine, in the relief of suffering of every kind, in the multiplication of institutions for doing good to mankind, as asylums for the deaf mutes, for the blind and for the insane, hospitals for the sick and infirm, homes for orphans and the poor and aged, and in schools established by public and private charity for the education of the young.

Such effects follow wherever the Christian religion is spread. Although its missionaries have been but a few years in China they have more than a thousand charity schools of various grades in operation, in which it is estimated that twenty thousand children of

both sexes are receiving instruction; and above one hundred hospitals and dispensaries, to which three hundred and fifty thousand persons come annually for relief from every sort of disease and pain. In years when China has been distressed by famine large sums have been contributed for relief by Christians, resident in China and in foreign lands, and missionaries have personally engaged in the distribution; some of them losing their lives in the effort to save their fellow-men.

Besides its effects in promoting works of morality and virtue it has awakened the minds of men to search out the whole creation of God, and has imparted a most powerful impulse to learning and civilization. It has called forth the energies and capacities of man in every direction, so that he is now able to avail himself of powers and forces in nature hitherto unknown, but now well understood, and to multiply thereby his own efficiency a hundred-fold, and thus increase the advantages and comforts of his daily life.

Such results of Christian civilization have already, in some small degree, begun to be reaped in China. Behold her telegraphic wires, stretching out from the capital to all the provinces of the empire, as it were removing the capital cities of these provinces and bringing them into the very presence of the Emperor, as near to his person as are the Six Boards in Peking, so that the control of the whole empire may be said to rest in the palm of his hand.

Behold also the numerous steam-ships which plow the waters of her rivers and seas, transporting passengers and merchandize from place to place and bringing remote regions near to each other.

The railways of China, already constructed, and those projected in the near future, are binding together, as with bands of steel, the different parts of the empire, and promise advantages of trade and mutual intercourse far greater even than those of travel by steam upon the water.

Foreign machinery is already employed in several provinces, in working mines of coal, iron, lead, copper, silver and gold, as also in various arts and manufactures, thus increasing the results of human labor and creating new and valuable industries.

Various works on science and the new learning are coming forward in China, in order to teach the principles of the arts and civilization of the West. A great number of such books have been published in recent years, treating of Astronomy, Geography, Geology, Chemistry, Mechanics, Arithmetic, Algebra, Geometry, Conic Sections, Calculus, Trigonometry, Surveying, Navigation, Mining, Engineering, Optics, Thermotics, Electricity, Acoustics,

Botany, Natural History, Physiology, Anatomy, Medicine, Surgery; also on History, International Law, Consular Regulations, Political Economy, Civil Law, Education and other such subjects.

More than two hundred works of this nature have been prepared by those who came to China as missionaries, and who, seeing the need of scientific instruction among the people, and their desire for it, have set themselves to supply the demand. Some of the treatises thus produced are widely known and of great value; others, which are not without merit, will be useful for a time. A few of the names are given below:—

Wan Kuo Kung Fa, Fu Kuo Ts'ê, Ko Wu Ju Mên, Ko Wu Ts'ê Suan, Hsi Hsüeh Ch'í Mêng, Hsi Tao Lioh Shih, T'í Yung Shih Chang, Ch'üan T'í T'ung K'ao, Chih Wu Hsüeh, T'an T'ien, Ch'í Chi Fa Jên, Pao Tsang Hsing Yen, Hwa Hsüeh Ch'iu Shu, Chih Wu T'u, Hsi I Chih Hsin, Tien Hsüeh, Kung Hsüeh Hsü Chih, Kuang Hsüeh Hsü Chih, Ko Wu Ch'í Mêng, Hsing Hsüeh Pei Chih, Pi Suan Shu Hsüeh, Tsü Hsi Tsu Tung, Chih Shih Wu Mên, Hsin Ling Hsüeh, Ti Hsüeh Chih Lioh, Yen K'o Chih Mêng, Hsing Shên Chi Chang, Wan Kuo T'ung Chien, Chin Shih Shih Pieh, Hang Hai Chien Fa, Wan Kuo Yao Fang, Ti Hsüeh Ch'ien Shih, T'o Ying Ch'í Kuan, Chi Ho Yüan Pên, Hai Tao Fên Tu, Ko Wu T'an Yüan, T'í Chih Ch'ung Yüan, Ch'í Wu Ch'ü Chin, Pai Yü T'u Shuoh, Ti Li Chü'an Chih, Chuan T'í Ch'án Wei, Ti Li Chih Lioh, Ti Li Ch'ü Chieh, Hsi I Chü Yü.

It will be seen that all these books treat of subjects upon which no intelligent and enlightened people can be content to remain in ignorance.

The governments of Western nations, well knowing that Christianity not only teaches men to worship God and prepare for the life to come, but also conduces to national prosperity and promotes greatly the welfare of the people, can but hold this religion in very high esteem. When therefore they see numbers of their own people voluntarily going forth, according to the command of Christ, into all nations to spread His Gospel, they are ready to use their power and influence to protect them, and also to secure for all Christians in every land the free exercise of their religion. In taking such a course they do but recommend to others that which has conferred the greatest blessings upon themselves; and they save other nations from the grievous error into which the Roman Empire fell, of persecuting innocent and worthy citizens with the vain purpose of exterminating the Church to which they belong. Yet as the early Christians, failing such protection, were ready in obedience to Christ's command to risk their lives in the propagation of the Gospel, so those of the present, actuated by the same spirit, would still, should the protection of their

governments be denied them, in their love to Christ and faith in the power of God, carry the message of salvation to the ends of the earth.

Twelfth. The Emperors of China in successive dynasties have granted distinguished favors to the Christian Church.

We learn from the Nestorian tablet in Si-ngan-fu that the Emperor T'ai Tsung, of the T'ang dynasty, received with kindness the Nestorian missionary Olopun. He was admitted to the palace. The sacred writings brought by him were translated in the imperial library. The Emperor examined the principles of the religion he taught and became satisfied with their truth and excellence. He then gave special orders for its promulgation throughout the empire. He also directed that a Church should be erected within the capital. Successive Emperors continued to show kindness to the Nestorian Christians, and their religion was so widely disseminated in China that Churches were erected even in Chên-chiang and Hang-chow.

The Emperor Kublai, of the Yuan dynasty, received with great consideration the Roman Catholic missionary John, of Monte Corvino, and allowed him to prosecute his work without hindrance. He translated portions of the Scriptures, erected a church in Peking and gathered a large number of converts. The successive Emperors of the Yuan dynasty, as those of the T'ang dynasty, were in general tolerant, both toward the Nestorian and the Roman Catholic Christians. The favor with which the last Emperors of the Ming and the first Emperors of the Ch'ing dynasties received Matthew Ricci and his associates is well known. Adam Schaal and Verbiest were admitted very frequently to the presence of the Emperor, and were rewarded for their distinguished services by being raised to high rank among the Chinese mandarins.

The great Emperor K'ang Hi in the thirty-first year of his reign, after long acquaintance with the European missionaries, issued an edict in their favor, by which he allowed them to propagate their faith, without opposition to themselves or to their converts, throughout his dominions. He assigned to them land for the erection of a church and for their residence in the city of Peking, so that under his protection the religion flourished greatly. This Emperor also allowed those Russians who had become bannermen the free exercise of their religion according to the ritual of the Greek Church, and subsequently in the reign of Yung Ch'eng this privilege was guaranteed by an article in the treaty with Russia.

The Emperor Tao Kuang, in the twenty-fourth year of his reign, granted a rescript exempting Roman Catholics from criminality on account of their religion, and permitting the free exercise of their religion to all Christians within his dominions, both natives and foreigners.

Although his rescript mentioned only Roman Catholics yet it was interpreted to include all Christians, whether Protestants or Roman Catholics.

This toleration of Christianity, which had been granted by so many Emperors of different dynasties, was at length, by the consent of the Emperor Hsien Feng, in the eighth year of his reign, incorporated in the treaties made at that time with four great nations of the West. By this Emperor the same favor was extended to Protestant Christians as to Roman Catholics; and, in treaties made with other nations since that time, the Emperors T'ung Chih and Kuang Hsü have confirmed these privileges.

In the first year of T'ung Chih an order of the Emperor was published defining more clearly these acts of toleration and applying the principles involved in them to many difficult cases which had arisen among the Roman Catholics in the rural districts in the daily intercourse of life. And subsequently, in the seventh year of the Emperor Kuang Hsü, the same immunity from taxation for theatrical exhibitions, idolatrous processions and the like, which was then granted to Roman Catholics, was also conferred on Protestant Christians.

These distinguished favors of past dynasties, and of more recent years, have all been confirmed and exceeded by the recent edict of the Emperor Kuang Hsü. In this edict the Emperor distinctly points out that the object of the Christian religion is simply to lead men to a virtuous life, and that it in no way conflicts with the duty of loyal obedience of the people to their own magistrates; that therefore Chinese who are not Christians should live in peace and harmony. He severely rebukes and orders the arrest and punishment of all those who fabricate and spread abroad false and slanderous reports against the Christians. Moreover, he enjoins upon the high provincial authorities to discover and punish severely those who foment disturbances, and to see to it that local officials maintain the peace.

For this recent edict of toleration, and for all similar acts of protection and favor in past years and centuries, Christians are profoundly grateful to Almighty God. They are grateful also to those Emperors who have had the wisdom and discernment to allow this religion, so fraught with blessings to all mankind, to find a place within their borders, and who have shielded it from the violence of ignorant and prejudiced men. Their gratitude extends further to high provincial authorities and to local magistrates for very many helpful and kind acts within the several spheres of their jurisdiction.

Not only foreign missionaries are thus grateful, but the Chinese Christians throughout the provinces are also grateful, and all Christians in all lands join in this gratitude. They pray to

God that this enlightened policy of the toleration and protection of Christianity may be continued, and that it may pervade all branches of the government and extend to all parts of the land, so that in every place within the vast dominion of the Emperor of China men may worship God and obey the Gospel of Jesus Christ in security without hindrance or molestation. Such a course they are assured will be for the peace, well being, and perpetuity of the Chinese empire.

In order to give full effect to the recent decree of the Emperor, and ensure the peaceful exercise of their religion to native and foreign Christians, it is most earnestly hoped that that part of the decree which relates to the suppression of false and calumnious books and placards may be rigorously executed.

There are two ways of opposing the Christian religion—the one by argument, the other by railing and false and filthy accusations. A man may oppose the doctrines and practices of Christianity by every variety of argument. In doing this he may evince great learning and ability, may employ wit and keen satire.

Christians are not surprised at such attacks, and are not unprepared to meet them. They are ready to give a reason for their faith, being confident of the truth of the doctrines which they teach and of the correctness and purity of the morals they enjoin.

The other way of attacking Christianity is by falsely charging Christians with committing heinous crimes, by railing and filthy abuse. This is also not a new method of attack. It has often been resorted to by the enemies of the Christian faith.

What should Christians do when attacked in this way? They may not answer railing with railing, filth with filth, falsehood with falsehood, calumny with calumny. They can but calmly deny the truth of the evil things falsely charged upon them and wait in silence, assured that in due time the truth will be made apparent. They will live down the calumnies heaped upon them and show by uprightness of conduct and purity of morals the excellence of the religion they profess.

But however the Christian Church may survive such an ordeal and come out of it more flourishing than ever before, yet such attacks are not without great danger of disturbing the peace between China and Western nations. The attacks are made, not upon a few persons only, but upon all who hold the Christian faith. The simple-minded ignorant people are led astray by such lies and calumnies and stirred up to hatred and violence. Words end in acts of hostility and bloodshed. In fact such was the original design. What men would not do themselves they incite others to do for them. The results are seen in events like those which took

place last year on the banks of the Yang-tze River and in the region of Ch'ao-yang in the province of Chihli. For years the most filthy falsehoods and base blackguardism have been printed and industriously circulated in many provinces of China. These are contained in such volumes as "Death Blow to corrupt Doctrines" and in numerous smaller books and placards. In these are found things too vile for the pen to write, or the eye to read. Yet they have been diligently scattered abroad in every place. They are found in the offices of the magistrates, in the shops of the traders, and they are placarded on the public high ways. No wonder that the people, thus stirred up, rose in masses to put an end to such a religion as they ignorantly supposed Christianity to be. Had the like course been taken, and similar incendiary publications been issued in regard to Buddhism or Mohammedanism, it would have been difficult to prevent a similar attack upon those who profess those religions with intent not only to drive them out of China, but to sweep them off the face of the earth.

If for no other cause, at least for the sake of the morals of the people who see and read it, such vile literature should be suppressed. For the sake of honesty and fair dealing it should cease. To resort to such arguments always shows a weak cause. For the sake of preserving the harmony and goodwill existing between Christians and non-Christians, between Chinese and men from Western lands, these incendiary publications should be sought out and destroyed; and the authors and disseminators of such literature should be severely punished.

Such a course will be in accordance with the recent decree of the Emperor, and will meet the approval of all good men in all parts of the world. Christians in every land desire not to pull down, but to build up; not to destroy, but to establish. Very dear to them is all that belongs to virtuous conduct, to correct morals, good order and good government in every land. And they most heartily rejoice in measures which tend to the continued peace and prosperity of this great empire.

The above is a brief outline of the nature, claims and growth of Christianity, the present benefits and eternal hopes it confers, its victory over persecution in the Roman Empire and its present ordeal in China.

Conclusion. The angel, in announcing the birth of Christ, said, "Fear not, for behold I bring you good tidings of great joy, which shall be to all people." Fourteen hundred years ago certain Syrian missionaries traversed the steppes of high Asia to bring these good tidings to the Chinese. Following them in subsequent years came the Roman Catholic missionaries from Europe for the

same purpose. Still later, when the route by sea had been discovered, came Roman Catholic missionaries from the various nations of Europe to engage in this work. During the present century the first Protestant missionaries have arrived in China, and the number of both Protestant and Roman Catholic missionaries has greatly increased, so that they now come from all the nations of Europe, from various states of the United States, from Canada and Australia, and scatter themselves to all parts of China, still to announce the same glad tidings of salvation by Jesus Christ. However many and important the differences which exist between these missionaries they all teach the Apostles' Creed, as stated above, and urge men to be virtuous and holy in this life, that they may attain to eternal felicity in the life to come. The success of their teaching they leave with God, careful only to obey the command of their risen Lord to preach His Gospel to every creature, and to live in that spirit of love to God and love to their fellow-men, in which He also lived, and which He enjoined upon His followers.

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*One Hundred Years of Missions, or the Story of the L. M. S.**

Read before the Peking Missionary Association, Dec., 1895.

(Concluded from page 84, February No.)

THE work of the L. M. S. in British Guiana, with which may be associated Jamaica, was intimately connected with the question of slavery. In 1807 by the passing of an Act of Parliament it was made illegal to buy or sell slaves in British dominions. When therefore the first missionary of the Society arrived in Demerara in February of the following year it was to find the slave-holders in a very excited condition and extremely sensitive to any interference with the slaves. The occasion for the Society engaging in this work is interesting. A Mr. Post, a Dutch slave-holder, was one of the few exceptions to the general rule of such men, inasmuch as he had some regard for the improvement both of the physical and spiritual well being of his slaves. He had made more than one ineffectual attempt to obtain a preacher or teacher

* The Story of the L. M. S., 1795-1895, by C. Si vester Horn, M.A. London: London Missionary Society, Blomfield St.

who should administer to their necessities. At last one of his letters reached the Society, and a young man, by the name of Wray, then a student, was set apart for that work. As a student he was not a success, but his subsequent career marked him out as the man for the place. Proceeding to Resonvenir, the estate of Mr. Post, it was soon seen that the slaves were eager to learn. A chapel was built, together with a residence, largely at the cost of the owner of the estate. He also gave a house in George Town for the purposes of a school, to which another missionary was sent. The results were stated by Mr. Post when he wrote, "Drunkards and fighters are changed into sober and peaceable people and endeavour to please those who are set over them." The fact that more work could be got out of them induced some slave-holders to let their negroes attend the services, although themselves opposed to all religion. Scarcely had the new missionary arrived when Mr. Post died, not however without in his will making provision for the continuance of the work. Mr. Wray worked with great ardour. On Sundays the day was full. On other days the negroes were taught before sunrise or after sunset. But the growing opposition of the authorities showed itself at last by the issue of a proclamation in 1811 forbidding the slaves to assemble at these times. Seeking an interview with the governor he stated the case of the slaves, but only to draw from him the assurance that if he were caught breaking the law he would be banished. Mr. Wray's reply was that he should not break the law, but immediately go to England and appeal to the home government. He walked straight to the dock, engaged a passage in the first vessel, although he had to sleep on cotton bales. He left his wife in charge of the mission, and reaching London secured the help of Wilberforce and Stephens. The government issued a decree that slaves might meet any time between 5 a.m. and 9 p.m. on Sundays, and between 7 a.m. and 9 p.m. on week days. Armed with this he returned, and the work went on. The condition of the slaves was for the most part cruel in the extreme. The law forbidding the purchase of slaves made the planters require the harder service from those they had, and violence and outrage, with nameless horrors of cruelty, were the result. The missionaries were ever anxious to interfere on behalf of the slaves, and at the same time to counsel them to patience and quiet endurance. Wray afterwards removed to Berbice to open up new work. The condition of things there was if anything worse than in Demerara, but he had the joy of seeing not a few among the slaves receiving Christ. He again made a journey to England to secure the punishment of a man who had brutally flogged a woman. His place at Demerara was, after a while, occupied by John Smith. The reception of the new missionary from the governor

was, "If you teach a negro to read I will banish you from the colony." He accepted the situation, and devoting himself to preaching soon gained crowded audiences and a growing Church. After some months he was able to report that he had heard only one complaint from the masters. One of them said that a slave he had was too religious; "not satisfied with being religious himself he stayed up at night to preach to others." "Was there any other fault?" "No," and he would not sell him for £470. By 1823 the average congregation was 800 and the membership 203. In this year the anti-slavery party in England secured the passing of an act requiring that no slave should work more than nine hours a day, and that no woman should be flogged. This aroused the greatest indignation on the part of the planters, and the governor refused to promulgate the law. The negroes hearing of it became greatly excited, and at last a plot was formed to seize all the white people and put them in the stocks. Smith everywhere preached and counselled forbearance and moderation, but in vain. The rising took place, and although no white men were killed the slaves were attacked with merciless ferocity. Mr. Smith was arrested and lodged in the common prison. The trial ensued, and he was found guilty of refusing to bear arms against the slaves. The proof of his endeavour on the side of peace and order was conclusive, yet he was condemned to be hung. Though the sentence was not carried out he was kept in the filthy stifling prison, and only released at the end of seven weeks by the hand of death. He died for the slaves, but probably his death did more for them than his life.

At the end of six years another representative of the Society took up the neglected work, which soon was as flourishing as ever. Then came the emancipation in 1834. From that time forward the success continued. By the year 1867 the work became practically self-supporting, and the Congregational Union of British Guiana has now forty-two chapels in connection with it and fifteen ordained ministers, of whom only one is an agent of the L. M. S.

In 1835 the Society sent six missionaries to the island of Jamaica, and the work was carried on until about the same period as that in Jamaica, when these Churches also became self-supporting. The next field we must glance at is Madagascar.

The first visit paid to Madagascar was in 1818. The two missionaries—Messrs. Jones and Bevan—leaving their families in Mauritius in that year, went to the island to ascertain the disposition of the natives. They were well received, and the following year, with their wives and children, settled at the port of Tamatave. Inexperienced as they were they soon fell victims to the deadly coast fever. The death of Mrs. Jones' infant was followed in a fortnight by her own

death. These were followed in three weeks by the deaths of both the Bevans and their child. Mr. Jones himself, stricken with fever, escaped to Mauritius. Thus ended in gloom the first attempt to evangelise Madagascar. Mr. Jones was not, however, to be daunted by disaster; consequently, after eighteen months he returned to the island, proceeding at once to the capital, where he was well received by the King Radama. The following year he was joined by Mr. and Mrs. Griffiths. There is an additional interest to us in connection with these, inasmuch as their daughter became an earnest missionary as the first wife of Dr. John, of Hankow. The king was exceedingly anxious that his people should obtain the advantage of education, and gave every facility to the missionaries to open schools and in providing them with scholars. At his urgent request artizans were sent out to teach the Malagasy useful arts. The first years were spent in learning the language and reducing it to writing. In 1826 the printing press was set up. In 1828 there were thirty-two schools with 4000 scholars. The same year was notable, as in its early days the first page of the Gospel of Luke was printed, and in June the king died, uninfluenced by the truth, worn out with drunkenness and licentiousness. The intention to place his nephew upon the throne was frustrated by the successful attempt of one of his wives—Ranavalona—to put herself in power. All likely claimants to the crown were put to death. One of the queen's first actions was to forbid teaching and learning. This gave the missionaries just the leisure they so much needed to complete the translation of the New Testament. They printed 5000 copies. The restriction to teaching was removed the next year, and the queen even went so far as to intimate her willingness that all who wished to be baptized should be free to receive the rite, and in 1831 twenty-eight natives received the seal of baptism, thus laying the foundation of the Church of Madagascar. Amidst much rejoicing on the part of the workers the love of the truth and the desire to read extended. But there were not wanting signs that the peace and prosperity of the Church rested on a very insecure foundation, dependent on the caprice of the queen. Vexatious restrictions were now and again imposed. At last the heathen party, headed by the queen, seemed alarmed at the progress of Christianity, and in 1835, at a great *kabasy*, a protest was expressed against the neglect of the ancient idolatry of the country. All therefore who had received baptism and formed themselves into societies for prayer and worship were required to accuse themselves to the government officers within a month, a period afterward reduced to a week, or be put to death. Many of course fell away. But many on the other hand showed the strength of their faith by the fearlessness with which they confessed themselves Christians. Women

at first fearful were strengthened by the words which have supported so many in the hour of danger, "God is our refuge and strength, a very present help in trouble." For a week the confessors were kept in suspense, and then it was announced that not death but degradation was to be the punishment. A further decree was directed against the Scriptures and other religious books. Strenuous endeavours were made to recover and destroy all these books, but notwithstanding these efforts many copies were secreted to be in after years the source of untold comfort to the persecuted. It now seemed advisable to the missionaries to withdraw. Two still remained in the hope that they might influence the queen in favour of the Christians. After waiting a further period of thirteen months and finding that their presence rather aggravated the opposition, they too left the country, after having buried in boxes all the religious books they could gather. Then followed the dark reign of terror, extending over twenty years. The Christians were left alone to endure the hatred of the queen. Yet they stood not alone, and as the darkness deepened the light of another world shone forth in the lives and martyr deaths of ever increasing numbers. Rasalama was the first called upon to give up her life for the truth. Singing and testifying she went to the place of death, and with joy committed her soul to God. One young Christian witnessing her death said, If I might die so happy and tranquil a death I would not be unwilling to die for the Saviour too. With wondrous self-denial he sought to aid his fellow-believers in their poverty and need. At last he too was accused of holding meetings for prayer in his house, and with quietness and fortitude went to die. Some escaped to the coast, and were received on board a ship there waiting, but this only seemed to encourage the queen still the more. Nine were faithful unto death at one time. The place of execution, it was noted, bore the name of "the Village of God." In 1843 there came a lull in the storm. Several in high places either themselves became Christians or were so filled with admiration at their constancy that they helped much to mitigate their sufferings. This lasted until 1849, when the storm broke out with renewed fury. At this time eighteen were sentenced to death. Between 2000 and 3000 others were condemned to various forms of punishment—labour in chains for life, floggings, fines, degradations. Of those sentenced to death some were burned alive, some thrown over a precipice, their mangled bodies afterwards added to the fire in which their comrades had perished. Shall we not say, 'Happy those who died the martyr death rather than those who, separated from those they loved—some of them frail women—endured for month a living death, crushed down under the weight of chains and bars of iron, so heavy that

as I once carried them I could but wonder how they could live at all. In 1853 the prospect seemed brightening, and Mr. Ellis and Mr. Cameron, the former of whom we have met before in the South Seas, and the latter formerly in Madagascar, landed at Tamatave. They found it impossible to go further, and returned. But next year Mr. Ellis landed again at Tamatave and contrived to put into circulation 1500 copies of portions of Scriptures and other books. In 1856 he was enabled to reach Antananarivo. But Christian work was still out of the question. Once more a fierce persecution broke out in 1857, and large numbers were executed or suffered a lingering death in chains and banishment. In 1861 the end to these times of suffering came in the death of the queen. We close this page of the history of the Church of Christ with admiration for the faithfulness of those so recently out of heathenism—with thanksgiving for the Christ-like lives and glorious deaths of those who from the base, immoral life of that dark land so soon stepped to the throne of God, clad in garments washed in the blood of the Lamb—with a prayer that we may be found faithful as they to live or die for the greater glory of God.

I have thus endeavoured to give you a glimpse of the beginnings of work in the various fields in which the L. M. S. first planted the standard of the cross. It now remains to mention those fields that have been occupied in more recent times and then to close by giving you a view of the present work and position of the Society. Passing by the determined attempts to effect the evangelization of Tanna Aneityeum and other islands of the New Hebrides group, now so well known in connection with the names of J. G. Paton and of the Gordons—we come to the reclamation of Savage Island, now known by its native name of Ninè, a marvellous illustration of what has been done by consecrated native Christians. In 1846 the first native teacher was landed. In 1861 when the first missionary took up his abode there, there was not a vestige of heathenism outwardly remaining, even the translation of the Gospel by Mark having been done by the native teacher. Passing by the occupation of the Loyalty group and the success there until the missionaries were expelled by the French—the evangelization too of three other groups lying up towards the Equator, we must return to the great dark continent of Africa. Here it would be interesting to follow Livingstone in his labours and his travels, resulting in the determination of the directors to plant new missions among the Makololo and the Matabele;—to follow the first party who settled among the former—four adults and five children, and how four months sufficed to lay three adults and three children in their graves; only one, Mr. Price, with two orphan children of his colleague, returning to the south;—to follow the painful story of the Matabele

mission in the apparently vain endeavour to in any way influence that cruel tribe through more than thirty years ;—to trace the influences at work among the Bamangwato—now identified as the Bechuana kingdom—which led to the conversion of Khama, and his election, after many dangers, to the chieftainship of that tribe which has come lately so conspicuously into prominence, revealing the existence of a native state from which idolatry and the still more hateful witchcraft have disappeared, with its central church erected at a cost of £3000, its institutions conducted on Christian principles and its material prosperity the outcome of peace and righteousness.

But we must hasten on to the founding of the mission in Central Africa. The immediate reason for this was the offer of £5000 by a wealthy merchant in Leeds towards the purchase of a steamer and the establishment of a mission station on the shores of Lake Tanganyika. The more remote cause was the enthusiasm for the unknown land, excited by the death of Livingstone in 1873 and his burial in Westminster Abbey the following year. The first party started in June, 1877; six in number. The difficulties of travel and of transport were enormous, and it was not until August, 1878, that Lake Tanganyika, the goal of their hopes, lay before them. Two of the number had left; one to return to England for consultation with the Board, the other to resume his work in South Africa. One other was still on the road, and did not join his companions until March, 1879. Meanwhile one of those first to reach the Lake had died. The last one to arrive passed on to the land where there is no fever only a few days after his arrival. Two new missionaries, sent to re-inforce the party, were accompanied by Dr. Mullens, the Foreign Secretary of the Society. He did not live to complete the journey, his body being laid to rest on the hill side where the C. M. S. has not a few of its own workers waiting for the resurrection. Three others joined the mission in 1880, but 1881 saw two compelled to return to England for life's sake, and one more—the fourth—died. His death was followed next year by that of the doctor of the mission from a gun accident. Eight new men, with the wife and child of Captain Hore, who had returned to England to secure a suitable boat for navigating the Lake, had meantime arrived on the coast. They reached the Lake early in 1883. But soon death claimed two of these; one was compelled to retrace his steps together with one of the former party. 1884 brought new helpers, but it saw the death of one of them as well as that of one who had arrived only the year before. Two others decided, on account of illness, to return to England. By the arrival of other men the mission was strengthened. The experience of the past led to the selection of the best sites for the formation of stations and made the healthful conditions of life

more understood. The result has been that the deaths have been less frequent; one adult only having laid down her life from disease. One member was killed while on his way home, passing through German territory. Thus twelve have gone forth to die, besides some of the little ones who have been laid to sleep in that barren land.

I must rigorously turn away from the extension of the work in India, in stations amongst the lower slopes of the Himalayas and in the numerous stations founded in South India, each with its story of interest. Also of the spread of the work in China to Amoy, up the river to Hankow and Wuch'ang, and more recently on to Ch'ung-king, from Shanghai too up to Tientsin and Peking, and subsequently to Mongolia on the north and north-east and to Chichou on the south. Madagascar and the developments of the work there, north, south, east and west, must also be set aside. I feel as though I were doing injustice to the Society and to the army of Christ's workers who labour in those fields by so doing. But neither time nor strength will suffice, as I have still to speak of the work in New Guinea. I refer to this more especially, as it brings into prominence the undeniably favourable results of Christianity as seen in the enthusiasm with which the work in that island has been entered upon and sustained by the native Christians of Samoa, Raratonga, Ninè and other islands of the South Sea.

It was as recently as 1870 that the Rev. S. Macfarlane, father of Dr. Macfarlane, of Chichou, and of Rev. W. M., lately of Ch'ao-yang, who had been until then working on the island of Lifu, was appointed to act as pioneer. Volunteers were asked for from the native Christians of the Loyalty group, to which Lifu belongs. The dangers and privations of the life were pointed out, yet every student in the institution and every teacher in Lifu proffered his services. At the May meetings of 1871 held in that island scenes of unparalleled interest took place. Many of the speakers paced to and fro in Mazzinian style, speaking till nearly breathless. Finally four teachers of Lifu and four of Mare were consecrated to the work, and sailed with Mr. Macfarlane. Darnley Island in the Gulf of Papua was selected as the first point of attack, the Chief being induced to accept a teacher. It was decided also to plant a teacher on the neighbouring Murray Island. A native of Darnley trying to frighten them from going said, "There are alligators on Murray Island and snakes and centipedes." "Hold," said the teacher Tepeso, "are there *men* there"? "Oh yes," was the reply, "there are men, but they are such dreadful savages that it is no use your thinking of living among them." "That will do," said Tepeso, "wherever there are men missionaries must go." Tepeso was one of the first native missionaries to lay down his life for the people. He, his wife and child were all swept away by fever.

Gradually other teachers were stationed on islands adjacent to the mainland or on the mainland itself. Other English workers were drawn from Ninè and Raratonga, each bringing with them native teachers. These two—Mr. Lawes and Mr. Chalmers—have gained for themselves in New Guinea names of renown. Misilao and Tamate are names that are trusted among tribes, even beyond where the Gospel has reached. With an increased staff of native teachers new stations were opened along the coast as far as the South Cape. But the climate proved exceedingly trying to the South Sea islanders. Some too were murdered by savage tribes. Up to last year it is estimated that more than 120 have fallen at their posts, either from fever, poison or the hand of the murderer. All these in twenty-three years. It therefore early became evident that the missionaries must look to some other source for their supply of teachers. Two institutions were therefore founded, where boys were educated and trained, and such as proved suitable in point of intelligence and consecration should be set apart as preachers and teachers. The first who had passed through these institutions were appointed in 1883. In 1881, after ten years of work, the report was, "There is nothing to show beyond a small school and settlement on Murray Island, a dialect reduced to writing and used in the preparation of one or two elementary books, and a very few persons who have given up heathenism and seem to be under the power of Divine grace." But signs of the working of the Spirit of God were soon manifest. In 1883 fifty were baptized at one station near the East Cape. "Passing on to Milne Bay a strange spectacle presented itself," says a writer. "Drawn up in lines three-deep were ninety-seven men and women and twenty-one children. All confessed that they had renounced heathenism and asked baptism in the name of Christ." All this had been accomplished through the instrumentality of an uneducated native convert. Among cannibal tribes living in an almost perpetual state of warfare, accompanied with unheard of cruelties, the destruction of infant life and the multitude of abominations associated with heathen savagery, these men lived, taught, preached and died, and ever as the call went to the far off island homes for more volunteers to fill up the vacant posts ten were ready for every one that was needed. Such faith and courage God has been honouring until now hundreds have been gathered into the fold of the Christian Church and hundreds of children are under Christian instruction. At the end of the second decade the New Testament had been translated into the dialect most widely known along the coast.

The work of the L. M. S. would not be complete without some reference to the number of translations of the Bible in whole or part, which it has given to the world. Of the various translations into

Chinese made by its missionaries, either alone or in conjunction with missionaries of other societies, I need not speak. They will be familiar to most of you. That into Mongol by Swan and Stallybrass I have referred to. To this may be added the Gospel by Matthew, translated by Dr. Edkins, associated with Dr. Schereschewsky. In India its missionaries have been responsible for translations into Telugu, Canarese and Gujerati. They have also assisted in the translations into Bengali and Urdu. The first translation into Malagasy was done entirely by them. In the lately revised Bible they took a considerable share, one being chairman of the Translation Committee. In Africa the Bechuana Bible and portions in other dialects have been translated. While in Polynesia I need but mention the Raratongan, Samoan, Ninèan, Lifuan and Tahitian.

In conclusion allow me to refer to the present condition of the Society at the close of this the first 100 years of its history. I am afraid I must trouble you with figures which so far I have endeavored to avoid. In the islands of the sea compressed in the groups already mentioned, with their fourteen male missionaries and four female missionaries, there are returned over 12,000 Church members and 13,000 adherents. To assist in the work of evangelisation and spiritual oversight there are 217 ordained pastors and 218 teachers.

In the various stations of South Africa, not comprising those formerly founded in Cape Colony, and which have all but one become self-supporting, but including those in Bechuanaland, there are twelve men and two female missionaries. The Church members so far as enumerated, for there are no available statistics from Khama's town, are 3941, with 4513 adherents. Poor Matabeleland returns only one Church member with 110 adherents. But the story will be different in coming days, for with the withdrawal of the cruel, merciless *régime* of Lobengula many are seeking instruction and listening gladly to the word of life.

Among the scorched and sultry plains of Northern India, with its ancient faith and many templed cities, where twenty-one male and seventeen female missionaries are working, 697 are found in Church membership and 1877 are adherents. In South India, with its fourteen stations, its thirty-five male and twelve female missionaries, the ingathering has been larger. There are 2061 Church members and over 16,000 adherents. One station alone has 145 out-stations and 10,000 adherents.

The fertile valleys of Travancore have seven stations and 312 out-stations. Here there are eleven male and three female missionaries with 6946 Church members and more than 47,000 adherents.

China has thirteen principal stations, forty-seven male and

twenty-one female missionaries : 5278 members are gathered into its Churches, and there are 3572 adherents.

Madagascar, so far as evangelized, is divided into twenty-six districts under the care of thirty-three male and three female missionaries. There are 1048 ordained and 5917 unordained preachers. The Church members number 62,749, and the adherents upward of 289,000.

To sum up the total, the L. M. S. has 196 male and sixty-five female missionaries in the foreign field, assisted by 9412 native pastors, preachers and teachers. There are under their pastoral oversight 94,285 Church members and 408,000 adherents.

The income of the Society has grown from an average of about £5000 in early years to £148,000 last year.

My task is done. No one can be more deeply conscious of its imperfection than myself, for few of you know the story of these 100 years as I do. But what pen can set forth the resplendent glory of the sun as it rises towards its meridian? What description can suffice to show the grandeur and magnitude of the kingdom that shall fill the whole earth and is to rule over all with illimitable sway? What language can adequately express the beauty, the glory and the majesty of Him, whose head and whose hair are white as white wool, white as snow, whose eyes are as a flame of fire, and His feet like burnished brass, as if it had been refined in a furnace; His voice as the voice of many waters, and His countenance as the sun shining in its strength, the altogether lovely, the effulgence of the Father's glory and the very image of His substance?

Yet this story is in part that of the rising of the sun of righteousness over plain, hill and valley, sea-girt coral island, cities with their teeming thousands, and hamlets in their myriads; of darkness that has been chased away or beginning to be penetrated with its heavenly rays.

It is, in part, that of the kingdom of our God and of His Christ which has already gathered into its beneficent embrace peoples, nations and tongues, and is even now laying its authority on the strongest and most ancient portions of the dominion that has been so long yielding obedience to the Prince of this world.

It is too, in part, the story of Him who has manifested Himself to cannibal and scholar, to slave and chief, to sin-besotted and to self-controlled, to child and parent, and everywhere the faces of men have glowed with the reflected radiance of that beauty, as their hearts have yielded up their all to His control.

Worthy is the Lamb that hath been slain to receive the power and riches and wisdom and might and honour and glory and blessing. The kingdom of the world is become the kingdom of our Lord and of His Christ, and He shall reign for ever and ever.

S. EVANS MEECH.

Statistics of Missions and Native Churches having their Head-quarters at Hangchow.

PRESENTED AT A COMBINED PRAYER MEETING HELD IN SIN-*ih-dang*, HANGCHOW,
ON THE FIRST DAY OF THE YEAR PING-SHÊN, BEING FEBRUARY 13TH, 1896.

Missionary Societies, Stations, Native Churches, etc.	Actual Commu- nicants.		Baptized dur- ing past year. Adults.		Applicants for Baptism.		Contributions of Native Christians.	
	Male.	Female.	Male.	Female.	Male.	Female.	To Church maintenance.	Relief of Poor, etc.
CHURCH MISSIONARY SOCIETY. Stations— <i>Hangchow</i> (1864), <i>Siao-shan</i> , etc (1875), <i>Chu-ki</i> (1877), <i>Chu-ki Native Church</i> (1889).	193	107					\$194.92	\$33.00
	300	(1)	73	(2)	107	(3)	\$228.00	(4)
AMERICAN PRESBYTERIAN BOARD (NORTH). Sta.— <i>Hangchow</i> (1865), <i>Sin-z</i> (1865), <i>Hai-ning</i> (1890), <i>Tong- yang</i> (1875) (5), <i>Pu-kiang</i> ,* etc. (<i>Hangchow</i> , <i>Sin-z</i> , <i>Tong- yang</i> are Native Pastorates).	129	105					\$181.03	\$75.72
	*11							
	245	(6)	25		24		\$256.75	(7)
CHINA ISLAND MISSION. <i>Hangchow</i> (1866), <i>Siao-shan</i> , <i>Chu-ki</i> , <i>Sin-dzen</i> , <i>Yu-hang</i> , <i>Ling-an</i> , <i>An-kyih</i> , <i>Tsch-kyi</i> . All superintended by one native missionary.	123	83	7	4	24	18	\$113.17	\$51.29
	206		11		42		\$167.46	(8)
AMERICAN PRESBYTERIAN BOARD (SOUTH). <i>Hangchow and Suburbs</i> (1868). (<i>Lin-wu</i> and <i>Sin-dzang</i> now separated.)	50	75	11	11	3	13	\$91.48	\$6.32
	125	(9)	22		16		\$97.80	
Present Totals	876		131		189		\$750.01	
Reported in 1894	685		79		117		\$707.14	
" " 1888	442		30		69		\$411.80	
" " 1884	350		36		41		\$320.00	

(1) Of this total some twenty-eight came from Ningpo and other stations and Churches of the Anglican communion *with letters commendatory*, and seven from other communions in Hangchow or elsewhere, also with letters. (2) Nearly fifty of these were baptized by the Pastor (Chinese) of Chu-ki, who reports a total of 176 communicants. (3) Of these, seventy belong to Chu-ki. (4) This total is \$35 (nearly), above the total reported two years ago. But the improvement is wholly due to districts outside of the city of Hangchow. Within the city the contribution towards Church maintenance was only \$92.30 in the whole year (乙未) of thirteen months, as against \$109 contributed in eleven months, i.e., down to December 31st of the former year (癸巳). (5) Mission work in Tong-yang, a *hsien* of King-hwa Fu, began some thirty odd years ago under the Ningpo missionaries; it has recently been placed under the supervision of Hangchow. (6) This total is nearly double that (124) reported two years ago. Of the increase eighty-five are due to the inclusion of Tong-yang, leaving the increase in original stations fifty-six, an encouraging number. (7) This is a falling off of nearly \$7 as compared with the report of 1894, although \$28 from Tong-yang are included. We do not know how it is accounted for, though the C. M. S. in Hangchow has had a similar experience. (8) An increase of \$4. The contributors are widely scattered, are superintended by a single ablenative preacher, but otherwise very slenderly provided with Christian ordinances, sacramental or didactic. Last year they are said to have raised a separate fund of \$150 for the building of a chapel. (9) This is an increase of six over a total which in 1894 included twenty-eight communicants from Lin-wu and Sin-dzang. (10) In 1884, the earliest year of which the returns are preserved, the communicants were 350, and their contributions \$320, about ninety cents for each communicant, whereas at present it is less than eighty-six. In the earlier period the contributions of the Presbyterian Churches (North) were very remarkable.

G. E. MOULE, *Bishop,*

February 13th, 1896.

Mid-China.

Educational Department.

JOHN FRYER, ESQ., LL.D., } Editors.
REV. JOHN C. FERGUSON, }

Published in the interests of the "Educational Association of China."

The Christian College, Canton.

THIS College has issued its First Annual Report, showing the work done and the curriculum in operation up to the end of 1895. The outlook of this undertaking seems to be a particularly bright one. Commenced in the beginning of 1888 by the late Rev. Dr. Happer, of the American Presbyterian Mission, who secured in the U. S. A. subscriptions amounting to over \$100,000, it was recently merged into the Missionary Training School, which supplied the educational basis, while Dr. Happer's College afforded the necessary funds. The Missionary Training School had been in operation about fifteen years when the union took place. The report is prepared by the Rev. H. V. Noyes.

The buildings are exceptionally commodious and well adapted for the purpose for which they were constructed. "*Pro Christo et Ecclesia*" seems to be the motto of the whole scheme. The principle that the founders appear to have had in view is expressed very tersely as follows:—"We would thus place the Christian religion always first, but with religion would have sound learning walk hand in hand, ever most attractive when found in such company."

A glance at the curriculum shows that the education is arranged in three departments—the Primary Department covering two years, the Intermediate Department three years and the Higher Department four years. The Higher Department has two parallel courses—the Theological Course and the Collegiate Course, each covering the same number of years. A separate diploma for each course is to be issued, as well as a certificate for the Intermediate Department. Looking carefully through each of these Departments one is struck with the skill and care displayed by the faculty and local directors in the arrangement of subjects, so that each term's work is remarkably well balanced and graduated. Every student who goes faithfully through the whole course will become not only a useful agent for missionary purposes in any capacity he may be appointed to, but a centre of light and instruction to his fellow-countrymen in secular affairs. An excellent plan is adopted to procure thorough work by calling on the students to recite on the subject of each lecture the day after hearing it.

In connection with the College is a Normal Department, which holds its sessions during the College vacations.

During this year of work the number of students enrolled was 105. Of these forty-one belong to the Primary, forty-two to the Intermediate and twenty-two to the Higher Department. Fifty-nine are Church members, eighteen of them having joined the Church during the year.

The "Christian Endeavour Movement" meets with warm support in this College, not only holding its regular meetings on Sunday evenings, but sending its members to visit the neighbouring villages to distribute books and make known the Gospel.

The students come largely from cities and villages distant from Canton, and hence the influence of this College is likely to be very extensive. Not only are students who graduate employed in the American Presbyterian Church, but are also to be found in responsible positions in other Churches.

The Board of the Trustees of this College, who reside in the United States, have abundant cause to be satisfied with this report which is drawn up for their information. Rev. H. V. Noyes, Rev. J. G. Boggs and their collaborateurs are to be congratulated on this first year's work. May each year show better results than its predecessor.

J. F.

The Purpose of Mission Schools.

BY THE REV. J. N. B. SMITH, D.D., NINGPO.

EXPERIENCE has proved that mission schools are an important, if not a necessary, agency in the work of bringing the world to Christ. Whether the results accomplished have been commensurate with the expenditure of time and energy is a question on which there is a decided difference of opinion, as there is on all questions relating to the comparative value and importance of the results obtained in the different departments of mission work.

It is to be regretted that the discussion of these questions has not been carried on in a manner calculated to be helpful to the great end of all mission work. In their anxiety to justify and magnify that particular branch of mission work to which they feel specially called the missionaries are apt to forget that the different departments are mutually dependent upon and supplementary to one another.

One result has been that a clear distinction has not been made, either in theory or practice, between educational and evangelistic work, so that in their usual application the words are misleading

misnomers. Most of the so called educational work is avowedly evangelistic, and much of what is called evangelistic work is really educational.

This is not as it should be. The evangelistic work in the schools has to too large an extent taken the place of preaching the Gospel to the heathen, and has interfered with the development of Christian character and the training of workers among the Christians. While it is true that the majority of the graduates of our boarding-schools are professing Christians, many if not most of them merit only too well the appellation of hot-house plants; and they have wilted perceptibly when transplanted into a less favoring soil. The same forcing process, applied to their minds, has too often been productive of equally undesirable results. The superior advantages they have enjoyed have served only to add to their previous conceit, and they are more anxious to air their attainments than to use their knowledge; and their anxiety to pose as Sin-sangs, mars their usefulness as reliable, effective, all around workers.

While mission schools should be so thoroughly evangelical in spirit that it will be a foregone conclusion that every one who completes the curriculum will be an earnest, energetic Christian, the conversion of the heathen should be considered as incidental to the only end which justifies their existence, which is to educate Christians (that is all who profess the true religion, together with their children), to develop in every scholar a spirit of upright, steadfast, independent and aggressive Christianity and to train up a band of native workers, who will consider it a privilege as well as a duty, whether supported by the mission or not, to preach the Gospel and help in the work of bringing China to Christ.

As at present conducted mission schools do not do this, (the exceptions serve only to show what might and should be done in all cases), and there is a lack of energy, efficiency and independence on the part of native helpers and a coldness and indifference among native Christians.

The great purpose for which we missionaries have come to China is to do what we can towards bringing the heathen to Christ, and it is natural that we should endeavor to make all our efforts bear directly on this work. It is true that when we can have the children under a decided Christian influence day after day the natural result is a profession of faith in Christ. Is it a spiritual result? The desire for immediate results has led to the opening of schools where they were not needed as educational agencies, and this unnecessary multiplication of schools has drawn many away from their God-appointed duty and calling of preaching the Gospel, and has antagonized many more earnest preachers, who would give

their hearty co-operation to an educational work which kept to its legitimate purpose. Schools are not needed as evangelistic agencies. The evangelist is called to preach, and in the order of God's appointment we are to make disciples of all nations and teach them, *i.e.*, the disciples, after we have gathered them in. The evangelist can preach in chapels, on the streets, in the shops and houses of the people, anywhere and everywhere that he can secure a hearing, and if they will not hear him in one place then let him go to another as our Lord has commanded. When men come to inquire the way of life, or seek for instruction in methods of Christian work, let schools be established for the benefit of those who are anxious enough for a Christian education to pay something for the privilege.

Mission schools are needed in order to train up corps of efficient native workers; but it is a mistake to make them recruiting stations when they should be camps of instruction. We are waging a war in an enemy's country, and we expect to succeed by gathering in our recruits from the enemy. It is poor policy to open camps of instruction in which the enemy will be fed and clothed and cared for while they are learning arts that they may use and have used against those who have befriended them.

The missionary's duty as an educator is not to the heathen, but to the Christians, and it is a mistake to undertake the education of the heathen, whether the purpose be to use our schools as an attraction to draw scholars into the Gospel net, or as a means of giving higher education, which may possibly recommend Christianity to them by bettering their temporal condition or enlarging the horizon of their mental vision.

"By their fruits ye shall know them," and judged by this rule mission schools, as ordinarily conducted, are not as successful as they should be in the development of spirituality in the Church and in the training of trustworthy and independent workers, either ministerial or lay.

Day-schools are opened in which the attendance of scholars is secured by the bribe of a free education, and often by more substantial considerations. The scholars are for several hours daily under the influence of the teacher, who is sometimes a heathen, too often an incompetent novice, rarely a thoroughly trained and efficient teacher, while the missionary in charge hopes by a few hours' work to counteract the influence of heredity, training of a heathen home and the influence of a heathen or indifferent Christian teacher. That he or she occasionally succeeds is due to the influence of the Holy Spirit, who is often as much hindered as helped by the methods employed; and it still remains a question whether or no the same amount of time and energy might not have produced the same and

even greater results if they had been expended in preaching the Gospel directly.

The majority of day-schools are avowedly evangelistic in their purpose and methods, and their educational purpose is merely secondary. Rightly conducted, with earnest Christian teachers and systematic superintendence, which follows the scholars to their homes, these schools may and should be used of God in bringing not only the scholars but their kindred and friends to Christ. There are many reasons which might be given to account for the failure to do this to a larger extent than is done. One reason is that the schools are carried on under false pretences. True, missionaries do not disguise the fact that their day-schools are Christian schools, neither do they emphasize it as they should. It would be far better to let it be known to all that these schools are distinctly evangelistic rather than to pretend that they are in the ordinary sense of the word educational.

Day-schools may, under certain circumstances, be used as evangelistic agencies, but high-, or boarding-schools should be always and distinctly educational. They should, moreover, be established for the benefit of the Christians, and should be so conducted as to develop in the individual a stalwart and reliable type of Christianity and to raise up in the Church a company of intelligent, active, energetic workers. The teachers should be themselves types of the Christian character which it is desired to cultivate and develop, otherwise our labour will be in vain.

Our schools being distinctively Christian and for Christians would not exclude the presence of heathen who, knowing the character and purpose of the schools, wish to avail themselves of the superior advantages they offer and are willing to pay for the privilege.

(To be continued).

Executive Committee of the Educational Association of China.

The Committee met at McTyeire Home, February 21st, at 8 p.m. Present: Dr. Jno. Fryer, *Chairman*; Dr. A. P. Parker, Miss. Richard-son and Rev. J. A. Silsby. The minutes of last meeting, as published in the RECORDER, were approved. The omission was noted of the approval at last meeting of a grant to the Chinese Y. M. C. A. of Shanghai of such of the Educational Association's books as may be found suitable for their reading room.

The Treasurer reported a balance in hand of \$743.59. A statement from the Presbyterian Mission Press showed a balance on hand

at the end of the year 1895 of \$1,084.37, making a total of \$1,827.96. From this is to be deducted the General Editor's bill of \$264.76, leaving an available balance of \$1,563.20. The gross receipts from book sales for the year is reported at \$2,095.10. The above accounts have not yet been audited, and are subject to correction.

The Committee next proceeded to consider the replies received from those who had been invited to prepare papers for the next Triennial Meeting. The following are the names of those who have signified their willingness to prepare papers :—

Miss M. E. Cogdal.	Rev. F. E. Meigs.
Rev. H. Corbett, D.D.	Miss E. J. Newton.
Rev. S. Couling.	Rev. A. P. Parker, D.D.
Rev. E. Faber, Theol. D.	Mrs. A. P. Parker.
Rev. J. C. Ferguson.	Mr. W. Paton.
Mrs. A. Foster.	Rev. F. L. Hawks Pott, B.D.
John Fryer, Esq., LL.D.	Miss S. Reynolds.
Rev. J. C. Gibson.	Rev. J. A. Silsby.
Rev. I. T. Headland.	Rev. G. B. Smyth.
Rev. T. W. Houston.	Dr. G. A. Stuart.
Rev. C. F. Kupfer.	Miss M. L. White.
Rev. C. W. Mateer, D.D., LL.D.	Rev. J. L. Whitewright.
Rev. Y. K. Yen, M.A.	

A number who have been invited to prepare papers have not yet replied, but it is hoped that their acceptances will soon be received.

It was decided by the Committee that those who are not satisfied with the form in which their subjects are stated should have full liberty to change the phraseology.

Those who have agreed to prepare papers, but are not able to attend the Triennial Meeting, are requested to send their papers to the Secretary (Rev. J. A. Silsby), so that the Committee may appoint readers.

The Committee suggests that twenty minutes be the maximum of time allowed for reading each paper or selections therefrom.

Dr. A. P. Parker and Miss H. Richardson were asked to serve as a Committee on Entertainment, to arrange accommodation for those who come from other places. All therefore who desire to attend the Convention will please report either to Dr. Parker or to Miss Richardson.

Dr. Parker's translation of Steele's Physics having been accepted by the Publication Committee the General Editor was authorized to stereotype and print 500 copies.

The Committee adjourned to meet in about a month at the call of the Chairman, in order to complete the programme of the Triennial Meeting.

J. A. SILSBY, *Secretary*.

Notes and Items.

THE advantages of having a well selected Chinese library connected with every mission school and college in China, and stocked with all the most useful and important works published under foreign auspices, are so self-evident that it is unnecessary to dilate upon them. Whether for the purposes of general study or of reference for the use of scholars, or as a lending library the more of such books that can be brought into use the better. Not only schools and colleges, but mission stations where educational establishments have not yet been started would also do well to have a collection of such books under the charge of a responsible native, to be loaned to Church members or trustworthy enquirers after truth.

With a view to facilitate the establishment of such libraries a series of six lists of books, all more or less of a scientific character, has been drawn up, at prices varying from ten dollars to one hundred dollars. The first collection for \$10 covers seventy works in seventy-four volumes, ordinary price \$10.92. The second collection for \$10, to be purchased in connection with the first collection, covers twenty-two works in forty-three volumes, ordinary price \$10.87. The third collection for \$10, to be added to the two former, covers eighteen works in fifty-six volumes, ordinary price \$11.05. The fourth collection for \$20, to be added to the three former, covers eighteen works in 105 volumes, ordinary price \$22.20. The fifth collection for \$20, to be added to the four former, covers twenty-eight works in 126 volumes, ordinary price \$22.00. The sixth collection for \$30, to be added to the former five, covers thirty-three works in 177 volumes, ordinary price \$34.64. The books in any of these six lists may be changed for others of similar price according to the option of the purchaser.

These facilities are afforded by the Chinese Scientific Book Depot, 407 Hankow Road, Shanghai, from which establishment as well as through the Presbyterian Mission Press copies of the book lists in Chinese and the collections of books may be obtained on application.

J. F.

The Chinese prize-story competition has been brought to a successful conclusion. There were no less than one hundred and sixty-two competitors for the seven prizes offered. The idea of one hundred and fifty-five persons, each writing a story covering the three evils of opium, foot-binding and the literary examinations, some being bound in four to six volumes, and yet all this number receiving nothing for the time, trouble and expense involved, really seemed too unreasonable. Hence the prize list was extended to cover an additional thirteen names, among whom the further sum of fifty dollars was divided, making two hundred dollars in all. The names of the successful competitors were announced in the *Shen-pao*, while the complete list of one hundred and sixty-two names, together with an explanatory notice, was printed and copies sent to

the *Wan-kwoh-kung-pao* and to the *Missionary Review* for publication. A copy was also forwarded to every mission station from which stories had been received. At least half of the competitors are connected with mission schools and colleges. On the whole these stories are quite up to the standard one might expect. There is a great paucity of new ideas among the Chinese, and hence many of these attempts are merely old literary rubbish and poetry worked up in a new form under a new name with but little attempt at disguise. It is a common remark that the inventive powers of the Chinese are of a low order, and this fact is abundantly manifested in these stories. There is but very little originality in them. Ten or more years of further intercourse with Western nations, and a system of railways extended over the country, will doubtless awaken their dormant faculties and begin to produce a higher type of inventive genius. This experiment has, however, drawn out a few stories that really are worth publishing, and it is hoped that some of them will be issued before the end of the year, so as to supply the need that is felt for light reading of a healthful, moral tone and useful instructive character.

J. F.

An Entertainment Committee has been appointed, consisting of Rev. A. P. Parker, D.D., of the Anglo-Chinese College, and Miss Richardson, of the McTyeire Home, to endeavour to ensure the comfort and convenience of members of the Educational Association who may wish to attend the Triennial Meeting in Shanghai, commencing on the 6th of May. All therefore who have not already made their arrangements should write at once to either of these friends, who will try to find board and accommodation for them during their stay in Shanghai at the homes of members, or others interested in the educational work.

We have received a copy of the Programme of the Commencement Exercises of the Anglo-Chinese College, Foochow, of which Rev. G. B. Smythe is President. Seven young men graduated this year and received their diplomas. Each graduate delivered an essay during the exercises, and a wide range of subjects was treated. Some were patriotic, such as "China's Greatest Need—patriotism and faithfulness," "The Commerce of China;" others treated of religious subjects as "Taoism" and "The Evil Effects of Opium;" one subject was "The Anglo-Chinese College—its present and future," while another subject was rather enigmatical—"Golden Lilies." We wondered when we read it if King Midas had been revived and sent out on a botanical expedition, or whether the young man who wrote on this subject had matrimonial prospects in this land of small feet. The exercises were opened with prayer and largely interspersed with music. In all they must have been most interesting, both to the pupils and their friends, and also to the hard-working faculty of this prosperous college.

J. C. F.

The meeting of the Educational Association of China, which begins on the 6th of May, bids fair to be of unusual interest and importance. It comes at a critical time in the history of China. Never before has this empire been so ripe for earnest work in the line of Christian education as at this time. The work before the Association will be something more than that of listening to papers and discussing theories. Prominent educators will be present, who will come prepared to lay before their co-laborers plans for practical and united effort in accomplishing the educational regeneration of this great empire. The Association has already become a power for good in China, but we may feel safe in saying that its usefulness has just begun. The Educational Directory recently prepared by Dr. Fryer, and published by the Educational Association, shows that the educational work undertaken by the constituency of our Association has already assumed large proportions, and a closer examination will help to indicate the possibilities of more systematic and united effort than has yet been secured. A large number of those engaged in educational work, who have not yet connected themselves with the Association, it is hoped will send in their names at an early date.

The Executive Committee, guided by the responses to circulars sent out to members of the Association, are preparing a programme for the Triennial Meeting, which will be popular and attractive, and already promises have been received of a number of papers on important subjects by prominent educators. As announced in the last RECORDER liberal reductions have been granted by steamship companies to those who desire to attend the Triennial Meeting. The meeting of the Society of Christian Endeavor, at about the same time, will be an additional attraction to those who are thinking of attending the meetings of the Educational Association.

J. A. SILSBY.

Correspondence.

APPEALS FOR REDRESS.

(Concluded from p. 99, February No.)

Everyone who tries the Bible as a guide-book finds it thoroughly safe, whether he can perceive the reason for the guidance or not. But in the matter now before us may we not see more than one reason standing out clear and distinct which should keep the missionary in the field from ever invoking the aid of the civil power? The point before us, let it be noted, is not what the duty of the civil power may be; the sole point is the duty of the missionary in the field.

Every missionary knows that there is a sphere of movement and of speech which is independent of the civil power. It rests on the command of Him who has all power in heaven and on earth; it is controlled by His Spirit sent down from heaven. Those who act in this sphere dare not shape their course according to the mandates of the governments of earth. The commission given to them reads that they go into all the world, and the duty assigned them is that they preach the Gospel to every creature. Whether any government consent or

not they must go, they must preach. Should the government of the United States forbid its citizens to go as missionaries to China, would we obey? Should this government order all its citizens now working here as missionaries to leave the field, would we depart? Not at all.

And now, if the missionary is called to move and to speak independently of the civil power is it fair, is it just, when he finds himself in distress, to call in the aid of this power? And if he consider himself under the protection of this power, and does call on it for aid, is he not then bound in honor to listen to its voice when it bids him restrict his movements in the field? And if he restrict his movements may he not grieve the Spirit of Christ, to whose guidance solely he is pledged?

These are not speculative questions. They reach down to the thoughts and actions of not a few missionaries in China during the last year. There lies before me now a published letter from an esteemed missionary living in one of the troubled districts, who called in the aid of his Consul. I quote an extract from it to illustrate the point in hand, omitting proper names, that the matter may be wholly impersonal. He says, "We are not allowed by our Consul to visit the scene of the persecution, but I think if some measures are not shortly taken I must disobey the orders of the Consul and go down to my poor persecuted people at ——" "H. M. Consul has asked all missionaries to remain in ——" for a time. In consequence boys' and girls' boarding-schools all over the country have to be suspended, at least for a time, and of course this means a very serious injury and stoppage of our work." There are other missionaries in China during the past year who have had a similar experience. Now, is it

well for a missionary to have his movements restrained by a Consul? If the right to restrain be conceded who can tell how far it will extend? And yet, if the missionary invoke consular aid is he not bound in honor to heed the consular voice?

Now, suppose that every missionary in China should resolve that henceforth under no circumstances will he appeal to any earthly government. He teaches men everywhere to be subject to the powers that be. He prays always for kings and for all in authority. But he will bring before them no request for protection or aid. If his persecutions are not too great he will bear them. If they threaten too much he will flee. If his property is destroyed he will take joyfully the spoiling of his goods in view of his heavenly treasure, and no representation of the case shall be made to Minister or Consul. If he is killed, his comrades will bury him, as "devout men carried Stephen to his burial," and they will do no more. If this were the well known principle and rule of all our work, what would be the effect?

1. I think that the sympathy of many reflecting men would be drawn towards the work of missionaries as it is not now. At present men holding the most responsible position in government look upon our mission work as a constant menace to the peace of the world. Who does not know that within the year just past British men-of-war were in the Yang-tze ready to open fire on account of mission trouble? "Missionaries," says one high in position, "are most embarrassing to diplomatists and statesmen." This is true. Here we are scattered on lines stretching from the shores of the ocean to the borders of Thibet and Burma. Our work is to make known a Gospel whose effect is to pull down old superstitions, to root out evil cus-

toms, to plant the good seed of truth and life, to build up the kingdom of righteousness and peace. Such work as this is never done without conflict and loss and blood. As things are now every hard stroke of the conflict, every drop of blood shed, endangers the peace of nations. The matter is reported to the Minister at Peking, reparation is demanded of the Tsung-li Yamén, and no one knows when a *casus belli* will arise. If missionaries would resolve nevermore to make appeals to government this state of things would pass away. Our work would no longer be a source of dread to statesmen; it might become an object of admiration to some of them as it is not now.

2. The world would see, and what is far more important our King and Saviour would see, that we are like His missionaries as He first sent them to the field. "Behold, I send you forth as sheep in the midst of wolves," absolutely defenceless, save the sure defence which is from on high. "Our beloved Barnabas and Paul, men who have hazarded their lives for the name of our Lord Jesus Christ." With what power their work was done! The nearer we come to the primitive spirit and the primitive methods the more fully will we be clothed with the primitive power.

3. The impressions made on the native Christians would be most salutary. No one can estimate all the injury that has been wrought among the native Churches by the appeals of missionaries to the civil powers—the loss in patience, love, meekness, reliance on God. Dr. Calvin Mateer, whose long experience in the field is well known, says, "I have observed that about the worst thing for the progress of the Gospel is to have a persecution case taken up successfully and the persecuting party punished. It is almost invariably the end of the

Gospel in that neighbourhood." The letter from which I quoted above, written by a missionary who had called in the aid of his Consul successfully, contains the following sentence: "The native Christians so far are standing firm, . . . and a spirit of fierce vengeance has taken possession of the minds of some of them." Alas!

4. We should find that there are better keys for opening the doors of the provinces than can be furnished by an appeal to any civil power. They are the courage and love, the kindness and patience of our King, living in the hearts of His servants. "He that hath the key of David, he that openeth and no man shutteth," says, "Behold, I have set before thee an open door, and no man can shut it." That was the sole key on which the primitive missionaries relied.

5. Various *impedimenta* which now weigh on the mission work would be dropped. Men would go ready for action or for flight. The number of those who undertake the enterprise would perhaps be diminished; the power would be increased. It might not be more men, it would probably be "more man;" for he who is guided by the Spirit speaking in the word receives the spirit of power, of love, of a sound mind.

Should anyone say that the position taken here is extreme I reply that I think it is extreme only in the sense in which the Bible is an extreme book; our Lord Jesus is an extreme teacher and example, and Peter and Stephen and Paul were extreme men. We live in a day in which the Spirit of God is, with ever increasing light, drawing the hearts of His people to the model given in His word. May He, the Spirit of truth, now guide us into all truth.

Yours in Christ,

M. H. HOUSTON.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: As we understand Mr. Hudson Taylor he holds that not only are missionary appeals to Consuls and Ministers for redress bad policy, but they are also not in accordance with the revealed will of God. Here is eminently a matter for prayerful consideration. The deliberately expressed conviction of one who has studied this question for a longer series of years, and under a deeper sense of responsibility than perhaps any one else amongst us, cannot be dismissed as of no moment. And it is evident that—since no considerations of policy, good or bad, can justify Christian workers in persisting in a course of action which is contrary to the Word of God—if Mr. Taylor's position can be established it is high time for the majority of missionaries in China to reconsider their attitude with respect to "the Powers that be."

According to Mr. Taylor there is no uncertainty as to the teaching of Scripture. Missionary appeals for redress are not in accordance with God's will, because

1st. They are contrary to the example of Christ. "Christ tells us that as His Father sent Him so did He send us." Now it must be granted that our Lord, as far as we know, never appealed for redress to any earthly authority. But does the admitted responsibility of every believer to follow the example of his Master mean that whatever Christ did we must do, and whatever He refrained from doing we are not allowed to do? Most certainly not, for then it would follow that Christians ought not to marry, to have a home of their own, to possess property, to take part in civil affairs—all of which Christ eschewed—or in short to have any citizen side to their lives at all. On the

other hand, who amongst us is bold enough to claim that the example of Christ would justify us in professing to do His wondrous works, or even to use His marvellous words? It is doubtful if Mr. Hudson Taylor himself would care to bid us follow the example of Christ, even with respect to the very thing with which the passage he quotes deals. It says, "As my Father hath sent me even so send I you", and then goes on, "Whosoever sins ye remit they are remitted unto them, and whosoever sins ye retain they are retained." John xx. 21-23. We therefore hold that simply to quote the negative example of Christ is not of itself conclusive in such a question as this.

2nd. Mr. Hudson Taylor's second argument is based upon the direct teaching of Christ. He finds that our Lord not only forbade to His disciples all appeals for redress, but also all manner of self-defence when attacked as well. The passages relied upon are two: one, the much debated non-resistance precept from the Sermon on the Mount; and one from Christ's charge to His disciples when sending them out on their first missionary journey. Now, if the language of the Sermon on the Mount must be taken literally, and apart from all other utterances of Scripture on the subject, there is nothing more to be said. We must admit that "Ye have heard that it hath been said an eye for an eye and a tooth for a tooth, but I say unto you that ye resist not evil, but whosoever shall smite thee on the right cheek turn to him the other also; and if any man shall sue thee at the law and take away thy coat let him have thy cloke also," covers all the ground Mr. Taylor claims for it. His next passage, however, is less conclusive. He says: "I submit that our Saviour's command, 'be ye wise as serpents and harmless as doves,' distinctly forbids the carrying or use of fire-arms, or other deadly weapons for

self-protection. If it is not intended to use them, to display them is to act a lie, and to use them would not be being harmless as doves. Does not the same rule forbid appeal for ships of war?" As to this it strikes us that a single word—harmless—in the middle of a figurative expression affords somewhat slender grounds for basing such thorough going and far reaching conclusions on; more especially when the word in question admits of another meaning. The margin for "harmless" reads "simple", the things contrasted being not the *hurtfulness* of the serpent and the *harmlessness* of the dove, but the *wisdom* of the serpent and the *simplicity* of the dove. However we do not press the point, but rather grant all that Mr. Taylor asks, and beg to submit another consideration.

In dealing with the words of Christ consistency requires us to lay equal stress on all of them and to apply the same rules of interpretation to all alike. We are not at liberty, for instance, to bring forward one sentence from a message as absolutely binding while we ignore all the rest, or explain it away. Now, at the same time Christ bade His disciples be "harmless" as doves He also said: "Heal the sick, cleanse the lepers, raise the dead, cast out devils; provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves." Mat. x. 9-11. Later on, when sending forth the seventy, Christ again renewed the same instructions: "Carry neither purse, nor scrip, nor shoes." Luke x. 4. There are exactly the same reasons for insisting that these verses are binding upon us as missionaries as there are for the verse on which Mr. Taylor lays stress. Irving in his famous orations entitled "Missionaries after the Apostolic School", which were republished

at Tientsin eight years ago by Mr. Timothy Richard, maintains this most eloquently and earnestly; while more recently *The Christian* did the same in a series of articles by Mr. Baldwin. Since, then, neither Mr. Hudson Taylor nor any of his missionaries attempts to obey the Master's instruction as a whole—doubtless for the entirely sufficient reason that they find themselves no more able to get along in such a country as China without a certain amount of the interdicted money, provisions and clothing than they are to cleanse the lepers and raise the dead—he cannot object to our applying the same method of interpretation to the verse under consideration which he must apply to all the rest; and, having done so, it presents no further difficulty. In the same way it can be shown that Mr. Taylor is not entitled to the use he makes of the passage from the Sermon on the Mount; but there is still a better answer.

We hold that these passages were not Christ's last words on this subject. In Luke xxii. 35-36 we read that just as He was leaving the upper room to face the agony of Gethsemane and the cross, with all the solemnity of last words, He said unto them, "When I sent you without purse and scrip and shoes lacked ye anything? And they said, Nothing. Then said He unto them, But now he that hath a purse let him take it, and likewise his scrip; and he that hath no sword let him sell his garment and buy one." This we take to be the final utterance, and understand it to mean that henceforth Christ's disciples' would be at liberty, and required to provide themselves with all such material things as might conduce to their success, their comfort, or their safety. But for the unfortunate word "Sword"—what a bugbear it is to some folks!—there would be no two opinions as to the in-

terpretation of this passage. But why this rage against the sword? In all probability the disciples of Christ often went about armed, as was the custom of their country then as well as now for people generally. It cannot be denied that they had swords at the last supper, and took them with them to the garden, not in their pockets, since pockets they had none, but quite openly. Also when Peter, in his excess of zeal, used his sword at the wrong time the Master did not command him to throw it away, but to put it up. Further, would it not be strange indeed if God, who has provided the fish of the sea, the fowls of the air and everything which moveth upon the earth with some means of self-defence and the instinct to use it; who has also implanted in His children the same instinct and given them the wisdom to devise the means, if He at the same time should forbid them to defend themselves? We prefer to think that there is something wrong with the theology which teaches this.

3rd. Mr. Hudson Taylor argues that the teaching of the apostles is against appeals for redress. The passages quoted or referred to are from 1 Peter, and are as follows: Chap. II. 19-23, "For this is thank-worthy if a man, *for conscience toward God*, endure grief, suffering wrongfully. If when ye do well and suffer for it ye take it patiently this is acceptable with God, for even hereunto were ye called." Chap. III. 13-18, "For it is better, *if the will of God be so*, that ye suffer for well doing than for evil doing." Chap. IV. 16-19, "If any man *suffer as a Christian* let him not be ashamed. Wherefore let them that *suffer according to the will of God* commit the keeping of their souls to Him in well doing as unto a faithful Creator." With respect to these passages we must confess we cannot find in them that teaching which Mr. Taylor

sees there. Instead of teaching us that under all circumstances we must refrain from seeking redress the apostle lays it down that there is one condition, and one only, under which we had better refrain, namely, when we are called to suffer "for conscience towards God," "to suffer as Christians," "if the will of God be so" and "according to the will of God." It is very striking how careful the apostle is every time he repeats the precept, to lay down the qualifying clause, as if anxious to guard against being quoted as hostile to all redress. Again, the passage first quoted was addressed to slaves—"servants be subject to your own masters;" it begins, that is, to persons who had no recognised rights and no tribunals to which they could appeal. We hold that while there are cases in which for conscience sake and the good of the cause it is better for Christians to suffer wrong patiently than to insist on their rights, so also there are others where conscience and the good of the cause emphatically demand that Christians vindicate their rights at whatever cost, God showing His servants what His will is as each case arises. This we believe to be the plain teaching of Scripture, and there is nothing in the above passage to the contrary. At all events, unless it can be shown that the victims of Cheng-tu and Ku-cheng, which were the cases Mr. Taylor had in view when writing, suffered as Christians for conscience sake, and according to the will of God, St. Peter must not be quoted in support of the no appeal for redress position in their cases.

In conclusion, we cannot help remarking that the views we have been considering seem to lead us into such a labyrinth of perplexities and inconsistencies as no plain man need hope ever to find his way out of. For instance, Mr. Taylor tells us that God may use the action of governments on our be-

half, provided we do not ask them for it. But we have been accustomed to think that if we cannot lawfully and openly ask for a thing we ought not to receive it at all; or if a thing may be lawfully and thankfully received there can be no harm in asking for it. Further, we used to believe that if we neglected the means which God appointed for the purpose of securing particular ends we had no right to expect Him to help us out by miracle. Thus, since the Powers that be are ordained of God for our protection and redress we conclude if we refuse to apply to that quarter we must expect to go without; but no, we have now to learn that if we will only have nothing to do with them "God may deliver in providential ways beyond our thought." We have been accustomed to regard outside disturbances as being, like bodily ailments, things which it is incumbent on us to get cured without the least delay; that the best advice is to be called in and every legitimate means adopted. But Mr. Taylor would have us take up the attitude of the faith healer, and if the Lord Himself does not remove the trouble then "we may count on grace to enable us to bear whatever He permits." We used

to think it right for evil doers to be afflicted in order that good men might enjoy peace; but we now find it is better for good men to put up with affliction in order that the wicked may remain undisturbed in their wickedness. Then there is this problem: If it is best that missionaries in China should no longer seek for redress, or the punishment of law-breakers, why not Christians everywhere? And if all Christians why not everybody? Then down with the police, the magistrates and every means of preserving civil order as no longer required. Thus we have another odd example of extremes meeting—the highest (?) development of modern Christianity arriving at the same goal as the godless anarchist and the red republican! These are but samples of the puzzles into which the principles we have been considering seem to lead us; but the most remarkable of all is the fact that the Inland Mission, while holding these principles, has its appeals to the Consuls and yamên cases just like all others. We have trespassed too freely on your space already to admit of giving instances, but they can be forthcoming later if desired.

A.

Our Book Table.

Transactions of the Asiatic Society of Japan, Vol. XXIII. Supplement, December, 1895. Kelly and Walsh: Yokohama, Shanghai. Price \$2.50.

This is an interesting number, giving an account, as it does, of the language of the Liuchiu Islanders, concerning which but little has been known, and comparing it with Japanese. Besides giving quite a

grammar of the language there are a goodly number of phrases, conversations and anecdotes in Liuchiu, Japanese and English, and a Liuchiu-English Vocabulary, all by Prof. B. H. Chamberlain, of the Imperial University of Japan. The volume should be a great help to future students of the Liuchiu language.

"JUBILEE PAPERS"—CENTRAL CHINA
PRESBYTERIAN MISSION.*

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I have to thank you for the copy of the "Jubilee Papers of the Central China Presbyterian Mission, 1844-1894," so kindly sent me. Your request for a few words of criticism drawn from personal observation and knowledge is cordially complied with. Not being able to attend your Jubilee services and congratulate the various members of the Mission on that occasion for abundant joy and thanksgiving allow me to do so now, and to tell you at the same time with what interest and pleasure I have read through the "Jubilee Papers," as well as what happy memories they have awakened.

As historical sketches of the five principal stations in this part of China, and of the missionaries connected with them, these papers form a record of much value and importance, not only to those now on the field, but still more to those who will succeed them. The occasion of the Jubilee could not have been celebrated in a more useful or satisfactory manner than in the reading and publication of these records. While all of them are of general interest some of the incidents referred to are of a thrilling nature, especially Dr. Farnham's account of the attack of Shanghai by the Tai-ping rebels, when he and family had to leave their house at the South Gate in the thick of the combat and fly to a place of safety. It is to be regretted that you have no paper from Dr. Macartee; for both in speaking and writing he is always profitable and agreeable, abounding in anecdote, accompanied with a dash of genial humour.

I feel proud to say that no less than sixty of the members of the mission, whose names are mention-

ed in the "Jubilee Papers," I have had the pleasure of meeting at different times during my residence of thirty-five years in China. Many of them I have regarded as among my warmest friends, and my intercourse with them has been of a most pleasant character, whether in connection with educational or other work, or in social or business matters. As I read over page after page of these records reminiscences crowd into my mind of trips to each of the stations mentioned, of kind hospitality received from the missionaries, of friendly interchange of opinions, of the interesting features of their work that were shown to me and of the zeal and perseverance under difficulties and hardships which were displayed in their daily lives. Not a few of these friends have already gone to their rest; but other veterans are still working on, apparently with all the vigour of youth.

But let me particularize a little by way of illustration. On my first visit to Ningpo Dr. and Mrs. Macartee entertained me in their proverbially open-hearted and genial manner. This was early in the "sixties." Dr. and Mrs. Martin, when they left Ningpo and went to Peking, were among my best friends there. The good Doctor succeeded me in the post which I vacated at the Tung-wên College. At the invitation of Mr. and Mrs. Dodd I spent a few most pleasant days at their flourishing mission school at Hangchow. My first visit to Nanking was rendered most agreeable through the kind hospitality of Mr. and Mrs. Leaman; while on more than one occasion at Soochow yourself and Mrs. Fitch, with other friends in your mission, were my entertainers. During a residence of thirty years in Shanghai the Mission Press, first at the Little East Gate, and afterwards in the Peking Road, together with the South Gate establishments, have been places of frequent resort for

* Presbyterian Mission Press. Price 75 cents and \$1.

business or social purposes. Mr. Gamble, the Mateers, Dr. Wherry, Mr. Butler, Mr. Holt, Dr. Farnham, yourself, Mr. McIntosh and Mr. Silsby, with the respective wives and families, I have been on more or less intimate terms with, and have derived pleasure and profit from the friendly intercourse. In short, I claim as an impartial outsider, to have seen and known a good deal of the life and history of your mission and its representatives, so as to be able to pass an independent opinion on the character of the workers and the quality and value of the work done. Not only do I feel that the statements in these "Jubilee Papers" are not overdrawn, but that much of a commendatory nature might very properly have been added in more than one instance.

The evangelistic portion of the work of your mission it hardly becomes me as a layman to criticize, although I know that for earnestness, thoroughness and systematic organization it is surpassed by no other society. The educational work, however, is quite within my province. In this most important feature of missionary enterprise your mission stands in the front rank, as the statistics in the new Educational Directory clearly show. Yours was one of the earliest to recognize the value of education as an important or even indispensable portion of missionary work in this country. The first boys' boarding-school in China was the one established in June, 1845, at Ningpo. It was still in a very flourishing condition when I visited it long years ago. Of Miss Aldersey's educational work there, which was merged into that of the Presbyterian Mission in 1847, too much praise cannot be bestowed. Some of her scholars are still to be met with, who have abundant reason to thank God that they ever came under her influence.

It has always struck me in visiting the various schools in your mission how great a prominence is given to the teaching of the essential truths of Christianity. Instruction in the English language, or the imparting of a useful Chinese education on easy terms, are not held out as a bait to induce scholars to come and have Christian doctrines drilled into them by a sort of underhand process. The first object, which is to make them Christians, seems to be always kept prominently in view without disguise, so that there can be no mistake in such an important matter. Even if the children of the literary or official classes are sometimes deterred from entering your schools on this account it is no great loss, but rather, perhaps, a gain in the long run for the cause of Christianity. This may be seen in the high character of many of the scholars who have eventually become teachers or native pastors, and whose names appear in these "Jubilee Papers."

Time and space will not permit me to say what I should like to about the fast growing and excellent work of the Mission Press, which forms the subject of the last of the "Jubilee Papers." The amount of good already done by the hundreds of millions of pages it has printed and circulated, covering a very wide range of subjects, is incalculable. A good deal of my own printing work and that of the Educational Association has been done there, and the facilities afforded me have been not a few, calling for an appreciative recognition. When the history of printing from moveable types in China—which art is rapidly expanding all over the empire—comes to be written, the name of the Mission Press should occupy the most prominent place in the foreground, and should receive the commendation which its unwearied and highly successful

efforts so fully deserve. The electrotyping of matrices and the casting of Chinese type began with a small experiment made by Mr. Gamble, which I watched with great interest some thirty years ago. His enthusiastic delight at the very satisfactory results, and the hobby which he made of the type-case that he invented, are as fresh in my mem-

ory as though they were affairs of yesterday. These methods of his are now imitated most successfully in many parts of the empire by the natives themselves, who were not slow in appreciating their advantages.

With best wishes,

I remain,

Yours truly,

JOHN FRYER.

Editorial Comment.

IN spite of printing extra pages for the past few months we have been compelled, on account of pressure on our space, to leave over several letters to the editor to next month. We would draw special attention to the statistics of missions and native Churches having their head-quarters at Hangchow, kindly supplied by Bishop Moule.

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WE have been informed by Rev. J. R. Hykes, Agent of the American Bible Society, that the circulation of Scriptures for the year 1895 amounted to 396,088 copies, an increase of some 91,000 over the year before.

* * *

OUR readers will be glad to learn that arrangements are being made for the Annual Meeting of the United Society of Christian Endeavor for China, to be held in Shanghai in May. As the Triennial Meeting of the Educational Association will be held in Shanghai about the same time dates will be so arranged that delegates to each convention will be able to attend all the meetings. The interest of each gathering will consequently be greatly enhanced and the benefits derived will radiate well nigh to all parts of the mission field in China.

MISSIONARIES will read with pleasure the following communication from the U. S. Minister at Peking. We suppose it does not include the objectionable passage in the Sacred Edict, which ought equally with all others of this sort to be expunged. It is a long step, however, in the right direction, and we take it as a harbinger of more and better to follow:—

Legation of the United States,
Peking, 6th February, 1896.

To the Consuls of the United States.

GENTLEMEN,—I have the honour to inform you that His Excellency Mr. A. Gérard, Minister of France, has recently procured from the Tsung-li Yamén, by virtue of the French Treaty of 1858, an order directing the local authorities in all the provinces of the empire to expunge from the various editions and compilations of the Chinese Code all claims placing restrictions upon the propagation of the Christian religion.

You are directed to bring this circular to the attention of the Am. missions in your consular districts.

It gives me pleasure to add that the Minister of France is entitled to the gratitude of the Christian world for his action in this important matter.

I am, Sirs,

Your obedient servant,

CHARLES DENBY.

A PARTY of tourists, rather unique in some respects, is expected to leave New York about the 10th of April next, to make a tour of missions. Beginning with the Western states of the United States they proceed across the Pacific, beginning the work of foreign missions at Japan. From thence they proceed to Shanghai and Canton; possibly taking in Formosa on the way. Afterwards it is proposed to visit Borneo, Australia and the Islands of the Pacific. The entire party is to consist of 25 members, with a possible limit of 15. The idea is to make a study of missions on the spot. We have no doubt they will meet with a warm welcome wherever they go, and trust the tour will result in great good to the cause of missions.

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THE work of the Committee of the American Board of Foreign Missions, appointed to examine into the working of their missions in Japan and to report upon the relations between the foreign missionaries and the native preachers and pastors, seems to have been much pleasanter than was anticipated, and it is hoped that much more cordial relations will hereafter subsist between native and foreign workers in Japan than ever before. The native brethren seem to have had a meeting by themselves, at which better counsels prevailed, and the Spirit of the Lord was evidently present working peace and a desire for harmony, which had a very happy effect in preparing the way for subsequent meetings between foreigners and natives, which were very harmonious. We hope that what seemed to portend disension and difficulty will be found to work for good and best interests of the cause generally.

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In the February No. of *The Friend*, just to hand from Honolulu, we notice an appreciative In

Memoriam notice of Tu Shau-yan who, about twenty-five years ago, with his parents and several other members of the family, was baptized by Rev. Dr. Faber in China. "Our young friend," says the writer, "received the baptismal name of 'Shau Yan' ('one who has received mercy'). Most beautifully and worthily did he bear this name through all the succeeding years of his life as one in whom the mercy and grace of God was revealed in a conspicuous manner. When quite a lad he came to our Islands with his parents, and with the exception of one visit to China he has made his home here ever since. He was an earnest student in the Mission School of the Berlin Mission in Canton before coming here, and later he studied here in Honolulu in different schools. Some five years ago he was employed by the Hawaiian Board as assistant to the Superintendent of the Chinese Mission, and remained in that position until failing health obliged him to resign. As one intimately associated with him for years the writer of these lines would bear loving testimony to the rare beauty and symmetry of his Christian life and to the zeal and ability which he manifested in the discharge of his many and varied duties."

* * *

OUR reason for making this lengthy extract is that others may thankfully rejoice in this cheering news of faithful service rendered in another land by a youth brought to Christ in his native country. We feel sure that many like testimonies might be made to the value of missionary work; and trust that friends will forward to us such encouraging facts for publication. The compilation of such particulars at some future time will be an unanswerable reply to the aspersions thrown so frequently on the character of our native brethren and sisters.

Missionary News.

ROBBERY AT CHI-NING-CHOW.

The Rev. J. H. Laughlin, under date of January 14th, writes us as follows:—

"We have just had a long-dreaded *fracas*, namely, a visit from one of the numerous bands of robbers which infest the prefecture next to the west of us. It was on the evening of the 8th instant. The keeper of our big gate which opens on the street heard what he supposed to be a fight on the street. A man rushed in, whom he attempted to stop, when a second stranger raised a gun and shot a charge of powder full into the face of the gate-keeper, rendering him *hors de combat*. A band of perhaps twenty robbers then entered. They first encountered Mr. Bent, who had come out to see the cause of the racket. They attacked and drove him into his sitting room, smashed in the door with a big stone, inserted a gun and shot him clean through the flesh of the thigh. Mr. Bent then seized a piece of the broken door and fought his way out to the street, receiving a sword-cut on the head and another blow on the hand by the way. Wounded and bleeding he walked nearly two miles to the Baptist compound, where he was kindly cared for. Mr. Bent's court is directly between Dr. Van Schoick's and mine, so we had no difficulty in hearing the row. Dr. Van Schoick's ladies, consisting of his wife and daughter, Dr. Donaldson and Dr. Hill, slipped out of a back gate and found shelter with a friendly barber. Dr. Poindexter, who was visiting them, started with them, but got separated from the party, tried ineffectually to climb a tree, spent a season under a bed, and has been nervously prostrated ever since.

"Dr. Van Schoick, unable to get to Mr. Bent or us, spent his time patrolling his premises and fired a few shots at the robbers from his shot-gun.

"I was reading to my little girl, while Mrs. Laughlin was teaching some women enquirers in another room. Hearing the tumult I went out, child in arms, to ascertain the cause. A sight of the band in Bent's court, yelling, smashing windows, firing guns incessantly, at once suggested robbers, and calling my wife who, with her women, had been cowering in a room just adjoining the scene of operations, we blew our lights out, and by the help of a ladder made our way over our nine-foot back wall into the premises of a friendly neighbour. My wife and child being cordially received, and it being impossible, as I thought, to reach either Mr. Bent or the Van Schoick premises, I started to the military and civil *yaméns*, nearly two miles away. Those officials at once called for their soldiers and made ready to visit the assaulted compound, which they did, but not before giving time for the entire band to escape. It was a great joy to find none of the friends killed, though our homes, with the exception of Dr. Van Schoick's, were in a state of wreckage.

Mr. Bent and the wounded gate-keeper are both doing well, though the latter may lose the sight of one eye. Officials and people have behaved in a very friendly manner. The former have visited us several times, issued orders for the capture of the thieves, offered rewards for the same and made a present of a hundred taels to repair damages. Three of the robbers are said to be in custody, but as none of the stolen goods have been found we are not sure that they actually belonged to our band.

Diary of Events in the Far East.

7th.—The *N.-C. Daily News* correspondent writes from Moukden that all the missionaries are at their respective posts since the declaration of peace permitted them to go to the interior. "They were welcomed back everywhere with friendliness, in some cases with enthusiasm. Their presence was a certain proof to both farmers and soldiers that peace was indeed a reality. In some places they have been welcomed by the officials as they never were before. Since entering the country they traversed most of the province from Shankai-kuan to the Sungari, visiting their stations, baptising large numbers who were applicants for baptism a year ago and receiving the names of many more who are applying for entrance into the Church now."

9th.—Mr. Consul Hosie has returned from Kirin to Newchwang, having been successful in his mission. He has secured land for Dr. Greig and the due issue of the Imperial proclamation in favour of Christianity, while the accuser of Mr. Sung (who was beaten for selling

land to Dr. Greig) is to be punished.

11th.—The King of Korea has taken refuge in the Russian Legation at Seoul. The Russians have landed a hundred men and guns for the protection of their Legation, and the other foreign Powers are taking similar steps. Later particulars mention the arrest of two cabinet ministers, and their being mobbed to death by the populace.

18th.—A special telegram to the *North-China Daily News*, says that "the Viceroy Wang has presented a memorial from several hundreds of the Chihli gentry against the Tientsin-Lukou-Bridge Railway, and the Viceroy Chang Chih-tung has also memorialised against the road as dangerous to the capital. The Emperor, however, is determined to build the road, and in his instructions yesterday to his ministers he bade them advance in every way the knowledge of the value of foreign sciences throughout the country, mentioning several times the superiority of Japan in this respect, the want of which has brought shame and danger to the Empire."

Missionary Journal.

BIRTHS.

- At Sam-kong, Lien-chow, Kwong-tung Province, on the 2nd December, 1895, the wife of E. C. MACHLE, M.D., American Presbyterian Mission, of a son and a daughter.
- At London, 29th Dec., Mrs. ARCHIBALD EWING, China Inland Mission, of a son. Both doing well.
- At Edinburgh, on 2nd January, 1896, the wife of Rev. D. MACIVER, English Presbyterian Mission, Wu-king Fu, Swatow, of a daughter.
- At Ah-ch'u-wang, Honan, on the 10th Jan., the wife of the Rev. KENNETH MACLENNAN, of a daughter.
- At Sheo-yang, 14th Jan., the wife of Mr. M. MACNAIR, of a daughter.
- At Tai-yuen Fu, Shansi, North China, 21st Jan., the wife of ALEX. R. SAUNDERS, China Inland Mission, of a daughter.
- At Ch'ao-chow Fu, on the 4th Feb., the wife of Dr. P. B. COUSLAND, E. P. Mission, of a daughter.

MARRIAGES.

- At Shanghai, 26th February, Mr. CHAS. THOMSON, to Miss G. GRAVES, both of C. I. M.
- At Shanghai, 26th February, Mr. U. SÖDERSTRÖM, to Miss J. A. HORNSBY, both of C. I. M.

DEATH.

- At Lan-chon, Kan-suh, 6th February, Mr. F. A. REDFERN, of C. I. M.

ARRIVALS.

- At Shanghai, 29th January, Mr. W. RUSSELL (returned) and Dr. SAVIN, for C. I. M., from England.
- At Shanghai, 30th January, Misses C. A. LEFFINGWELL, A. E. CULLEY, M. E. HUSTON, S. A. TROYER and AGNES GIBSON (returned), from America for C. I. M.
- At Shanghai, 15th February, Dr. and Mrs. J. R. WATSON and three children (returned), Miss EDITH GREIG, for English Baptist Mission, Shantung.
- At Shanghai, 16th February, Mr. M. BEAUCAMP, B.A., and Mrs. BEAUCAMP and one child (returned), Miss P. A. BARCLAY (returned), and Mr. A. J. BEER, from England, for C. I. M.
- At Shanghai, 27th February, Misses S. E. JARES (returned), E. DUNSDON, J. CUTHBERT and E. GAUNTLETT, from England for C. I. M., and Rev. W. SHADFORTH, for L. M. S., Shanghai.

DEPARTURES.

- FROM Shanghai, February 20th, Rev. and Mrs. J. SOUTHEY, C. I. M., for Australia.
- FROM Shanghai, February 21st, Miss E. HANBURY, C. I. M., for Australia.

